



GÖTEBORGS UNIVERSITET
LITTERATUR, IDÉHISTORIA OCH RELIGION

RKT140 Religionsvetenskap, examensarbete för kandidatexamen, 15 hp

Islam på universitetet

En innehållsanalys av
islamisk predikan på Chalmers

Islam at the University, A Content Analysis of Islamic Preaching at Chalmers.

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Termin: VT 2010

Translitteration

Vid translitterering av arabiska ord har jag använt mig av samma system som återfinns i *The Encyclopedia of Islam* (EI) med ett par undantag: *jīm* anges med "j" ("dj" i EI) och *qāf* anges med "q" ("k" i EI). Detta är samma system som exempelvis används i Nationalencyklopedin.

Vanliga ord och personnamn skrivs utan diakritiska tecken, exempelvis Muhammed eller Koranen.

Referenser

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Abstract

This paper analyzes the content of eight Islamic Friday-sermons, held at Chalmers Technical University in Gothenburg in spring 2010, organized by Chalmers Islamiska Förening (CIF) (Chalmers Islamic community).

The forces of globalization, the accessibility of information and the Internet have given rise to discourses and movements that know no national boundaries. The accessibility of these global movements and discourses through media, Internet, etc., affect the way Muslims in Sweden interpret and practice their religion. Thus, this paper includes discussions and descriptions of global Islamic revivalist-movements, and relates the contents of the sermons at Chalmers to these movements. In the sermons, the imams often discuss the concept of a global Muslim community, the *umma*, and their perceptions of the prescribed ethics linked to this community. They often relate this discussion of ethics to frequently discussed issues in the West such as equality, justice and ethical standards in war. The imams legitimize such discussions and concepts by referring to quotes from the *Qurʾān* and the *Ḥadīth*, as well as to expositions by Muslim theologians and historical figures. They often use these quotes to denote that the actions and attitudes to be taken toward these subjects lies within the Islamic sources. Another key aspect of Islamic revivalist-movements that is explored in this paper is the concept of *daʿwa*, in which the message of Islam is disseminated, and with it an invitation to join Islamic faith.

This paper will attempt to investigate in what way the content of the sermons can be linked to broader trends and patterns within global Islamic revivalist-discourses. The paper also investigates to what extent the descriptions and norms related to the Islamic preaching tradition affects the content of the sermons.

Keywords: Islamic preaching, revivalist-movements, Chalmers, university, Gothenburg, ethics, Islam and Muslims in Sweden, *khuṭba*, *khaṭīb*, *khuṭba al-jumʿa*, *daʿwa*

1. Inledning

1.1 Introduktion

Att studera islamisk predikan kan vara intressant av många anledningar. Först och främst utmärker sig predikokonsten som en viktig del av religionsutövningen inom islam. Predikanter innehar på flera platser i världen en betydande social status. Om man får tro Halldén (2001:14) diskuterar man exempelvis i Kairo predikanter som man på andra håll diskuterar popstjärnor. Framstående predikanter har där en sådan fanskara att Halldén talar om "the preacher as a superstar". Intressant i det här sammanhanget är också hur globala medier och internet tillåter internationellt riktade predikanter att göra sina röster hörda. På webbplatsen YouTube (<http://www.youtube.com/>) finns det exempelvis många inspelade föreläsningar och predikningar av muslimska teologer. Under undersökningens gång har det visat sig att även predikanter på Chalmers, en av Sveriges främsta tekniska högskolor, tar intryck från predikotexter och annat teologiskt material från internet.

En annan orsak till mitt intresse för ämnet är att det i Sverige till stor del saknas fältbaserad forskning om muslimers religiösa verksamhet och vad som predikas i moskéer på olika platser. Särskilt muslimska studentföreningar och muslimska aktiviteter på högskolor är ett i stort utforskat område (Larsson 2009b:55). Mot bakgrund av detta är islamisk predikan på Chalmers intressant då den på ett konkret sätt ger *en* möjlig bild av hur islam uppfattas och uttrycks i Sverige idag.¹

Ytterligare ett skäl till valet av område är att jag vill undersöka hur globala idéströmningar och diskurser påverkar en lokal verksamhet. I modern tid har det växt fram en stor mängd islamiska tidningar, tidskrifter, radio- och TV-program i Västeuropa (Otterbeck 2000:11). En stor del av detta material bär på ideologiska idéer och teologiska element som utmärker globala islamiska väckelserörelser. Islamologen Jonas Otterbeck analyserar i sin avhandling *Islam på svenska, tidskriften Salaam och islams globalisering* (2000) tidskriften Salaam och undersöker huruvida innehållet bär på tendenser kopplade till islamisk globalisering. I denna

¹ För en diskussion kring representativitet se avsnitt 1.3 och avsnitt 5.

uppsats studerar jag hur liknande tendenser eventuellt återfinns vid en granskning av innehållet i islamisk predikan på Chalmers.

Jag vill tacka alla de människor jag kommit i kontakt med under besöken på Chalmers som på olika sätt hjälpt mig att genomföra undersökningen. Under de tillfällen jag deltagit vid fredagens bön och predikan har jag alltid blivit vänligt bemött av de närvarande. Många har visat intresse för undersökningen, frågat mer ingående vad jag är intresserad av och erbjudit sin hjälp. Jag vill i det här sammanhanget också passa på att tacka min handledare, Göran Larsson, som under skrivandets gång ständigt gett mig värdefulla tips och delat med sig av sina synpunkter – något som har stärkt uppsatsen avsevärt.

1.2 Syfte och frågeställning

Det övergripande syftet är att undersöka hur islam kommer till uttryck i åtta predikningar som hölls på Chalmers tekniska högskola i Göteborg och anordnades av Chalmers islamiska förening (CIF) under våren 2010. Jag har valt att närmare fokusera på innehållet i de predikningar jag varit med vid, och som avgränsning fokuserar jag på temat etik som granskas närmare i materialet. Bland de diskussioner om etik som förekommer har jag valt att särskilt inrikta mig på ”rättvisa och jämlikhet”, ”relationen till icke-muslimer” och ”relationen till Gud”. Valet av temata behandlar jag i metodavsnittet. Vad gäller etikens olika områden har jag i denna uppsats valt att inrikta mig på vad Göran Collste (1996:13) benämner som *normativ* etik respektive *tillämpad* etik, då predikanterna främst behandlar dessa områden inom etiken (se avsnitt 4.2.1).

För att förstå innehållet i de predikningar som ges av Chalmers islamiska förening är det enligt min uppfattning nödvändigt med en övergripande beskrivning av den islamiska predikokonsten och dess utveckling. Att ge en sådan kortfattad översikt kan ses som ett delsyfte med arbetet. Jag har även valt att studera och relatera materialet till beskrivningar av islamiska väckelserörelser. Här undersöker jag vad som kännetecknar de olika globala väckelserörelserna – främst i form av viktiga mönster och tendenser – samt på vilka sätt dessa tendenser finns representerade i materialet.

I analysavsnittet kommer jag att presentera och diskutera innehållet i predikningarna på Chalmers utifrån det valda temat. Sedan kommer jag att granska innehållet; dels utifrån den islamiska predikotraditionens historiska bakgrund, dels utifrån påverkan från globala islamiska väckelse- och reformrörelser.

1.3 Material

Materialet består av de inspelningar jag gjort under åtta tillfällen då jag deltagit i fredagspredikan på Chalmers.² Valet av åtta predikningstillfällen är en medveten avgränsning, vilket syftade till att få ett lagom omfattande material att arbeta med, givet uppsatsens storlek. Föreningen och predikanterna har informerats om syftet med arbetet och de har givit sitt godkännande till undersökningen. Samtliga predikningar är på engelska, då många av de muslimska gäststudenterna varken förstår svenska eller arabiska.

Uppsatsen kommer inte närmare att studera den islamiska predikans liturgiska dimensioner, men det kan ändå vara motiverat att kortfattat beskriva händelseförloppet kring fredagens predikan på Chalmers. Först utförs den obligatoriska tvagningen, *wuḍūʿ*, på två av Chalmers korridortoaletter. Medan lokalen sedan fylls med människor kallar böneutroparen till bön med sång. När böneutropet är avslutat reser sig predikanten och reciterar den första suran, *al-Fātiḥah*, samt ytterligare några verser ur Koranen.³ Därefter börjar själva predikan och imamen predikar utifrån något valt ämne.⁴ Efter ca 15-20 minuter sätter han sig ner på en stol och reciterar med lägre röst en kortare Koranvers. Predikans andra del inleds vanligen på samma sätt som den första genom att imamen läser *al-Fātiḥah* och ett par andra suror och verser. Den andra delen håller på omkring 5-10 minuter och är alltså oftast något kortare än den första. Avslutningsvis reciterar imamen återigen ett antal suror och verser, varefter böneutroparen sätter igång proceduren som hör till bönen.

Fredagspredikan och bönen hålls fredag eftermiddag mellan 12.00 och 13.00 (under sommartid en timme senare). Den exakta tiden för bönen varierar med årstiderna och

² Originalljudfilerna finns arkiverade hos undertecknad.

³ Jag har här valt att inte mer exakt gå in på vilka suror och verser som reciteras, dels eftersom detta kan variera något mellan olika predikanter och dels eftersom syftet främst är att ge en kortfattad beskrivning.

⁴ Ibland kan en predikan emellertid beröra flera ämnen (se avsnitt 1.3.1).

solnedgången. Antalet deltagare vid de fredagspredikningar jag deltagit vid uppskattar jag till ca 150 personer utan större variationer mellan tillfällena.

Man kan diskutera vilken typ av islam eller islamisk teologi predikomaterialet representerar. Det ska i det här sammanhanget påpekas att CIF är öppen för alla muslimer och att det under fredagsbönen även närvarar muslimer som inte går på Chalmers. Detta medför en teologisk mångfald inom föreningen, och imamernas geografiska samt teologiska bakgrund varierar. Det förekommer också att imamer, som inte i övrigt är verksamma på Chalmers, håller predikan. Det finns vidare inget krav på teologisk utbildning för de som håller predikan. En person som är självlärd och intresserad av islam kan således fungera som imam. Detta är dock inget unikt för predikanter knutna till CIF och det finns egentligen inget formellt vigningssystem för imamer (Statens offentliga utredningar 2009:52, 28).

1.3.1 Predikningarnas innehåll uppdelat i temata

Jag har utformat en tabell (tabell 1) för att kartlägga vilka temata som berörs i de olika predikningarna. Syftet är att försöka synliggöra mönster i vad som kan tänkas vara återkommande ämnen. Det ska påpekas att en sådan uppställning inte är oproblematisk. Flera av de temata som ställs upp flyter in i varandra på ett sätt som inte framgår av tabellen. Ett exempel är Alis predikan om bön (29/1). När Ali talar om vikten av bön menar han vid ett tillfälle att bönen hjälper individen: dels i att göra goda handlingar, dels i att avhålla sig från det onda. Predikanten glider i det här fallet in på ämnet etik och bönen framställs som förutsättning för etiskt handlande. Det saknas med andra ord ofta en skarp linje mellan vad som utgör huvudtema respektive andra temata i flera predikningar. Ibland presenterar predikanterna uttryckligen ett huvudtema, men vid en närmare granskning av innehållet finns det ofta andra intressanta temata som berörs i förbigående (explicit eller implicit).

Datum	2010-02-05	2010-02-19	2010-03-05	2010-03-19
Predikant	Ali	Hassan	Amin	Hussein
Predikans längd (min)	30:23	19:59	26:34	27:15
Huvudtema	Bön	Rättvisa/jämlikhet	Muhammeds födelsedag	Relationen till Gud
Andra temata	Etik	Värden/värderingar	Guds barmhärtighet	Etik
		Etik		Guds enhet
		Lagstiftning		
Datum	2010-04-02	2010-04-16	2010-04-23	2010-04-30
Predikant	Muhammed	Ahmed	Abdullah	Ibrahim
Predikans längd (min)	31:45	20:40	22:58	19:46
Huvudtema	<i>Da^cwa</i> ⁵	Rättvisa/jämlikhet	<i>Du^cā^o</i> ⁶	Värden/värderingar
Andra temata	Etik	Rasism	Fromhet	Etik
	Relationen till icke-muslimer	Relationen till icke-muslimer	Relationen till Gud	Relationen till icke-muslimer
	Relationen till samhället	Krigsmoral	Guds enhet	
		Etik		

Tabell 1.

⁵ *Da^cwa* åsyftar spridandet av det islamiska budskapet på olika sätt och med olika medel. För en längre diskussion kring *da^cwa* se avsnitt 2.2.

⁶ *Du^cā^o* syftar generellt på personliga/individuella böner utöver tidebönen, *ṣalāt*. Bönerna består vanligen i en efterfrågan, åkallan eller önskan om något (Gardet 1965:617).

Det kan vara motiverat att reda ut huruvida de temata som ställs upp benämns efter mina termer eller efter de termer som predikanterna själva använder. Här har jag försökt att främst använda predikanternas egna termer, men det har också varit nödvändigt – särskilt när det gäller kategorin ”andra temata” – att med egna termer kategorisera vissa utläggningar i predikningarna i syfte att inte missa viktiga ämnen som berörs. Exempelvis kan en predikant tala om vad som utgör goda handlingar utan att uttryckligen använda ordet etik för att beskriva det han talar om. I sådana fall har det varit motiverat att använda termen etik i tabellen. Det har med andra ord ibland varit nödvändigt att beskriva vissa utläggningar med egna termer för att de ämnen som faktiskt berörs inte ska förbises, och för att de på ett smidigt sätt ska kunna synliggöras i tabellen.

För att i tabellen kunna använda predikanternas egna termer har det varit nödvändigt att skilja på temata som exempelvis rättvisa/jämlikhet, värden/värderingar och etik. Detta kan verka förvirrande, då etik i bred betydelse skulle kunna täcka in samtliga av dessa ämnen/områden. Att låta etik stå som huvudtema i exempelvis Hassans eller Ibrahims predikan skulle emellertid osynliggöra skillnader i vad som tas upp angående etik, varför jag här har valt att göra preciseringar.

Det kan vara motiverat att nämna några återkommande temata och förklara vad de innebär. Temat Guds enhet, *tawhīd*, syftar på en betoning av den monoteistiska läran om *en* Gud, ofta i motsats till *shirk*: att sätta något vid Guds sida. I många fall framhålls denna lära av predikanterna i polemik mot kristendomens treenighet. Temat värden/värderingar syftar på föreställningar om universellt gällande värden och värderingar som flera av predikanterna menar finns inneboende i islam. Rättvisa/jämlikhet är ett vanligt tema där människors lika behandling och värde betonas. Vad gäller rättvisa hämtas ofta exempel från islams historia och predikanterna lyfter fram härskare som de menar styrde rättvist.⁷ Relationen till icke-muslimer är vidare ett intressant ämne där det ofta betonas hur islam i historien haft en tolerant inställning till andra religioner (oftast anför predikanterna judendom och kristendom

⁷ Oftast nämns Muhammed eller de första kaliferna.

som exempel).⁸ Icke-muslimer är även föremål för spridandet, *da'wa*, av det islamiska budskapet.

Som framgår av tabellen är etik ett vanligt tema. Det kan förklaras med att det generellt ligger stor betoning på ”rätt” handlande och praxis i islamisk teologi. Men det går också eventuellt att se en påverkan från globala islamiska rörelser, inom vilka man lägger emfas på – vad som uppfattas som – universellt gällande islamiska etiska värderingar. Jag återkommer till detta i analysen. Det ska betonas att syftet med tabellen främst är att på ett åskådligt sätt visa på vilka typer av temata som tas upp i de olika predikningarna. Predikomaterialet är mer komplext än vad tabellen avslöjar. Mot bakgrund av detta väljer jag att avgränsa mig till temat etik i analysen av materialet (se avsnitt 4).

Namnen och datumen i tabellen är fingerade. Då några av de inblandade ställt sig tveksamma till att medverka med namn har jag valt att anonymisera samtliga personer i undersökningen. De flesta pseudonymer jag valt kan uppfattas som ”islamiska”, vilket bör ses som en del i anonymiseringsprocessen. Detta innebär emellertid inte att alla predikanter har sin bakgrund i länder där majoritetsbefolkningen är muslimer.

1.3.2 Påverkan från globalt inriktade predikanter och predikotexter på internet

Relevant angående materialet är de predikotexter som predikanterna i sin predikan ibland utgår ifrån. Jag har fått möjlighet att ta del av tre sådana texter som en bönedeltagare skickat till mig. Texterna används av några av predikanterna som ”manus” för sina predikningar. De innehåller utläggningar på engelska om det som ska tas upp i *khuṭban* (predikan) och verser, utskrivna på arabiska med engelsk översättning, som ska reciteras. De innehåller också instruktioner till predikanten: exempelvis att denne ska sätta sig ner mellan predikans två delar. Innehållsmässigt är texterna i stort sett identiska med vad som tas upp under predikan. En av dessa texter har jag lyckats lokalisera i ett annat sammanhang på internet. Det verkar röra sig om en predikan av Yasir Qadhi som finns transkriberad och upplagd på webbplatsen MuslimMatters.org (<http://muslimmatters.org/>).⁹ Yasir Qadhi är en välkänd muslim i USA

⁸ För en diskussion om muslimers förhållande till judar och kristna utifrån Koranen se Larsson (2006:72-82).

⁹ <http://muslimmatters.org/2009/02/27/transcript-of-khutbah-on-salah-by-yasir-qadhi/>

med islamisk såväl som västerländsk utbildning. Predikotexter av honom verkar cirkulera på nätet och föreläsningar kan hittas på YouTube (<http://www.youtube.com/>). De övriga texterna jag fått mig tillskickade har jag inte ännu lyckats lokalisera i något externt sammanhang.

Det står klart att många muslimer i Sverige väljer och införskaffar teologiskt material i det stora globala utbudet. Predikomaterial sprids lätt över nätet eller i form av video- och ljudkassetter.¹⁰ Exempel på användning av material från utländska teologer finns även inom den mycket lilla forskning som berör islamisk predikan i Sverige. Enligt Larsson (2008:130) använder sig exempelvis imamen Muhammed Muslim (verksam i Stockholm) vanligen av en predikosamling på urdu som heter *Khutabat al-ahkam li-jumu'at al-'am*, vilken är skriven av den indiske teologen Ashraf 'Ali Thanwi (1863-1943).

Det ska påpekas att jag trots ovanstående iakttagelser inte har valt att fördjupa mig mer ingående i varifrån predikomaterialet jag analyserar kan tänkas komma. Det är dock viktigt att betona att imamerna på Chalmers inte är främmande för att använda material som sprids med globala medier och att de tar intryck från teologer med internationell status.

Angående frågan om representation och generaliserbarhet av materialet, kan det sägas att undersökningen är en fallstudie, där åtta fall undersöks mer eller mindre ingående utifrån de valda perspektiven. Resultaten är alltså inte generaliserbara i någon större mening och bör inte förväxlas med vad medlemmar i CIF såväl som deltagare i fredagsbönen generellt tycker eller tänker om islam eller i andra frågor. Huruvida materialet är typiskt eller atypiskt för islamisk predikan i Sverige är problematiskt att svara på då mycket få liknande undersökningar gjorts. Det saknas generellt forskning om vad som predikas i moskéer runt om i landet (Larsson 2009b:56).

1.4 Metod

Materialet har införskaffats genom inspelning av predikan. Jag har vid samtliga tillfällen, i samband med inspelningen, observerat hela proceduren från böneutropet till själva bönen med predikan där emellan. För att avgränsa materialet har jag valt att inte fokusera på vad som

¹⁰ För närmare diskussion om ljudkassettdiet se Halldén (2001).

annars kan vara intressanta observationer: exempelvis hur talaren använder kroppsspråket, hur auditoriet eventuellt reagerar på olika påståenden och yttranden m.m. Vad jag under inspelningstillfällena har sett eller observerat kommer alltså inte bli föremål för analys. Jag kommer med andra ord inte närmare studera predikokonstens retoriska sida, dess icke-verbala uttryck eller liknande. Analysen fokuserar istället på innehållet i predikan med inriktning på de temata jag valt att undersöka. Jag kommer i materialet, utifrån temat etik, att försöka urskilja och diskutera mönster och tendenser som kan länkas till bärande idéer och teologiska element inom de islamiska väckelserörelserna. Jag kommer även – i mindre grad, men där det förefaller relevant – beakta den historiska bakgrunden i form av teologiska diskussioner och normativa utläggningar vad gäller predikans innehåll och syfte.

1.4.1 Val av tema i predikningarna

Som framgår av tabell 1 innehåller predikomaterialet flera återkommande temata. Ett viktigt tema jag valt att lyfta fram för analys är etik. Här inriktar jag mig på hur olika predikanter diskuterar etiska värderingar och etiskt handlande. Som framgår av tabellen och diskussionen i materialavsnittet är etik i bred bemärkelse ett vanligt tema hos predikanterna, vilket berörs när de diskuterar rättvisa, jämlikhet, värderingar, etc. Vad som räknas som goda handlingar och värderingar impliceras ibland även när andra ämnen diskuteras. Temat är också relevant för de perspektiv jag valt att använda mig av då en central ansats inom islamisk väckelse gäller framtagandet av islamiska kulturöverskridande etiska värderingar. Etiktemat analyseras genom att jag valt ut tre anknytande temata som ofta lyfts fram när predikanterna talar om etik: ”rättvisa och jämlikhet”, ”relationen till icke-muslimer” och ”relationen till Gud”.

1.4.2 Transkribering

Ett metodologiskt problem är hur materialet ska framställas i undersökningen. De transkriberingar jag gjort av det inspelade materialet skiljer sig från själva materialet i det att de tidigare är och förblir rekonstruktioner och tolkningar. Det är i princip omöjligt att återge ett inspelat tal i skriftlig form utan reduceringar och tolkningar av det tidigare, vilket även är fallet i denna undersökning. Jag har här valt att begränsa mig kraftigt, vilket innebär att jag inte återger prosodiska fenomen som röststyrka, intonation, rytm, tempo och pauseringar

m.m. i texten. Mestadels är detta en medveten avgränsning med tanke på uppsatsens omfång, men man kan också argumentera för att en mer avancerad transkribering av prosodiska fenomen, förutom de eventuella fördelar detta skulle ge, också skulle kunna göra texten mer svårläst. Syftet är – som tidigare nämnt – att analysera själva innehållet i predikan, vilket gör en transkribering av nämnda fenomen något överflödig. Vidare kommer jag inte att transkribera de delar av predikan som är på arabiska – främst Koran- och *ḥadīth*-referenser¹¹ – då jag inte behärskar det språket. I transkriberingen har jag markerat arabiska uttalanden med [arabiska]. Vanligen följs dessa delar av en översättning från predikanten, eftersom många i auditoriet inte talar eller förstår arabiska. Mer eller mindre grundläggande termer inom islam vilka hör till det arabiska språket kommer dock att skrivas ut då de förekommer. Jag har tagit mig friheten att exkludera vanligt förekommande uttryck som enligt min mening inte inverkar på innehållet i någon större utsträckning. Hit hör uttryck som *subḥanallāh*¹² samt de ord muslimer brukar uttala efter att ha nämnt någon av profeterna: *ṣalāʾllāhu ʿalayhi wa sallam*.¹³

Ett annat problem med transkribering är huruvida det talade språket bör snyggas till i textform för att göra läsningen enklare, ett arbete som onekligen medför ytterligare tolkningar av materialet. Jag har här valt att inte skriva ut stakningar, pauser och upprepningar för att öka läsbarheten. Grammatiska fel har jag generellt inte valt att snygga till då sådana ändringar – givet hur predikanterna språkligt formulerar sig – skulle utgöra ett alltför stort ingrepp i texten, enligt min bedömning. Ord som jag inte lyckats att identifiera har markerats med [?].

1.5 Definition av begrepp

Ett första begrepp som närmare bör preciseras är *khuṭba*. Asghar Fathi förklarar begreppet i *The Oxford Encyclopedia of the Modern Islamic World*: “An address called a *khuṭbah* is delivered by a *khaṭīb* (orator), usually in a *masjid* (mosque), during Friday service, celebration of religious festivals, or on other occasions” (1995:432). I det islamiska sammanhanget syftar *khuṭba* vanligen på beteckningen för predikan i religiös mening, och mer precist vanligen

¹¹ En *ḥadīth* är en rapport/berättelse som återger Muhammeds uttalande och handlande i olika situationer. *Ḥadīth*-litteraturen utgör sålunda Muhammeds *sunna*, sedvänja, vilken många muslimer eftersträvar att följa.

¹² Innebär ett vördande av Gud och att göra honom fri från det som associeras med honom.

¹³ Vilket ungefär betyder ”frid vare med honom”.

(men alltså inte uteslutande) på *khuṭba al-jumʿa*, vilket står för fredagspredikan (Halldén 2001:45). Under fredagens religiösa sammankomst föregås alltid bönen, *ṣalāt*, av predikan.

Khuṭba får sedan skiljas begreppsligt från andra former av islamisk predikan och talekonst som exempelvis *waʿz*, vilken är en sträng och förmanande form av predikan; rörande ämnen såsom domens dag, hopplösheten och döden. En annan predikogenre är *qaṣaṣ*, utövad av predikanter kallade *quṣṣāṣ*. Dessa verkar ha varit kontroversiella kringresande predikanter som predikat på gator för folk, men ska ha undvikit mer invecklade diskussioner om islamisk teologi. De verkar generellt ha uppfattats som ett problem av de flesta samtida muslimska teologer, kanske för att deras ”folklighet” ansågs medföra förenklingar och förvrängningar i det islamiska budskapet (Halldén 2001:61; Berkey 2001:13).

När någon tilltalar en åhörarskara i moskén vid andra tillfällen än under fredagsbönen brukar detta benämnas *dars*, vilket kan översättas med ”lektion” eller ”föreläsning”. Denna undervisningstradition kopplad till moskéerna institutionaliserades tidigt i islamisk historia (Halldén 2001:49-50).

Khaṭīb (plural *khuṭabāʾ*) syftar generellt på de som innehar en talarroll inom islamisk tradition. Titeln syftar ofta på *khuṭbans* utövare men särskilt i tidig islamisk tid (se avsnitt 2.1) saknades det fasta gränser mellan exempelvis *khaṭīb* (predikanten) och *shāʿir* (poeten) (Pedersen 1978:1109).

1.6 Forskningsöversikt

Angående det vetenskapliga studiet av islamisk predikokonst utgör Philip Halldéns avhandling *Islamisk predikan på ljudkassett, en studie i retorik och fonogramologi* (2000) en viktig resurs för arbetet. Halldén ger en översikt över predikokonstens historia och berör även de inomislamiska diskussioner som behandlat predikans syfte och innehåll. Halldéns analysfokus är emellertid att främst studera den islamiska predikans *retoriska* sida samt det medium som ljudkassetten utgör. Detta skiljer sig från min undersökning i det att jag främst studerar och analyserar *innehållet* i predikomaterialet. För att ge en historisk bakgrund av den islamiska predikokonsten använder jag mig av Jonathan P. Berkeys studier (2001) som granskar islamisk populärpredikan och religiös auktoritet under medeltiden.

En annan viktig resurs är Bruce Bortwicks artikel (1967) ”The Islamic Sermon As A Channel of Political Communication” (publicerad i *The Middle East Journal*, Vol. 21, No. 3). Bortwick studerar islamisk predikan som kanal för politisk kommunikation. Predikoinstitutionen ses här som ett verktyg för makthavare, med vilken de kan skaffa sig folkligt stöd för sina politiska och sociala reformer. De politiska motiven kläs, enligt Bortwick, i religiösa termer som är begripliga för folket. Bortwicks studie reflekterar ganska tydligt den samtid i vilken undersökningen genomfördes (1960-1961). Nasserism och arabnationalistisk ideologi var framträdande fenomen i mellanöstern under denna period (Halldén 2000:16). Något jag ställer mig skeptisk till i Bortwicks resonemang är hur han menar att den islamiska predikan var beskaffad före den period inom vilken han undersöker fenomenet. Han menar i princip att predikan innan andra världskriget och tusen år tillbaka enbart hade formen av ett repeterande av teologiska utsagor, opåverkad av social kontext och utan politiska budskap (Bortwick 1967:303). Detta framstår för mig som en något förenklad uppställning, samt en alltför tydlig skiljelinje mellan religion och politik. Kritiska reflektioner till trots menar jag, liksom Hallden (2001:17), att Bortwicks studie innehåller en viktig analys av predikomaterial från en särskild period i mellanösterns moderna historia. I undersökningen använder jag Bortwicks analys främst för att visa på hur predikoinstitutionen kom att påverkas och ta intryck av globala islamiska reformrörelser.

Michel Reebers studier (1991; 1993) analyserar islamisk predikan i förhållande till dess liturgiska funktion inom islam, och i förhållande till hur predikoinstitutionen kommit att påverkas av den kontext den befinner sig i. Reeber, som studerade predikanter i Frankrike diskuterar även i vilken mån innehållet i den islamiska predikan påverkas av direktiv ”utifrån” – av politiska auktoriteter exempelvis – och i vilken mån predikanten innehar ”freedom of preaching”. Det senare är en intressant diskussion. Sedan Reebers undersökning genomfördes har emellertid globala medier och internet brett ut sig alltmer och blivit tillgängligt för allmänheten: predikotexter, teologiska utläggningar och direktiv i religiösa frågor cirkulerar mer eller mindre fritt i det globala utbudet. Mot bakgrund av detta tror jag att en diskussion om extern påverkan – det vill säga i vilken mån predikan styrs från utomstående direktiv – måste beakta de kommunikationsmöjligheter som finns och används idag. Dylika diskussioner kommer dock inte att fördjupas i uppsatsen.

En text med direkt relevans för uppsatsen är Göran Larssons kapitel (2009b) "Ramadan på Universitetet" i boken *Ramadan en svensk tradition*, där han studerar hur ramadan utformas inom Chalmers islamiska förening och vilken funktion CIF fyller för utländska studenter med bakgrund i muslimska länder. Larsson studerar i det här sammanhanget bland annat två predikningar som ges på Chalmers i samband med ramadan. Innehållet i predikningarna verkar delvis ha knutit an till studierna och livet som student på universitetet. Imamen talade, enligt Larsson (2009b:60), bland annat om hur bön och hårda studier leder till belöning för den som är ihärdig. Ett av de perspektiv som Larsson använder är alltså hur islam anknyts till den kontext som universitetet utgör. Detta perspektiv tänkte även jag till en början utgå från, men bestämde mig för att byta fokus när jag insåg att det inte fanns tillräckligt med stöd i materialet för ett sådant perspektiv. I de predikningar jag deltog vid berörde predikanterna studier och studentliv på Chalmers mer explicit endast vid ett par tillfällen. Även om perspektiven till viss del skiljer finns det en del i Larssons resultat som är intressant för föreliggande uppsats. Han tar exempelvis upp hur de studenter han samtalat med betonar islams betydelse i en främmande och ny miljö. Att möta muslimer med annan kulturell bakgrund än den egna var för många studenter givande: det gav en insikt om hur islam "egentligen" skall utövas. Dessa möten, menar studenterna, gjorde det möjligt att skilja mellan vad som kan räknas till islams kärna, och vad som hör till det kulturella (Larsson 2009b:63).

Hur islam "egentligen" bör praktiseras och vilka företeelser som hör till religion respektive kultur är ett ämne som tas upp inom islamisk väckelse. Inom detta område finns det mycket skrivet. Den forskning som presenteras är således ett *urval* jag funnit relevant för arbetet.

Jonas Otterbecks avhandling *Islam på svenska, tidsskriften Salaam och islams globalisering* (2000) är relevant för arbetet då Otterbeck undersöker hur tendenser inom globala islamiska rörelser finns representerade i islamiska texter och tidskrifter i Sverige. I materialpresentationen granskar Otterbeck även *khutba*-texter som publicerats i tidskriften *Salaam*. Texterna verkar huvudsakligen handla om moral och beteende, vilket utgör återkommande temata även i det predikomaterial jag analyserar (se avsnitt 1.3 och 4).

I predikomaterialet jag studerar återopas inte sällan verser från Koranen. Sålunda har Göran Larssons *Att läsa Koranen, en introduktion* (2006) varit en viktig resurs för att begripliggöra

en del teologiska utläggningar i predikningarna. Encyklopedier som *The Encyclopaedia of Islam* och *Encyclopaedia of the Qurʾān* är vidare till mycket stor hjälp när det gäller islamiska begrepp och deras historia.

En viktig övergripande bok om islamisk globalisering är Olivier Roys *Globalized Islam, The Search for A New Ummah* (2004) där Roy beskriver nyckeldrag inom de islamiska väckelserörelserna. Roy menar att många av islams moderna rörelser inspireras av politiska och religiösa rörelser i Väst. Det finns alltså skäl att jämföra islamiska väckelserörelser med kristna väckelserörelser, nya religiösa rörelser, radikala politiska grupper, m.m. (Roy 2004:26). Ett centralt drag inom idéströmningarna är vidare strävandet efter en global islamisk gemenskap (*umma*); fri från kultur, tradition, etc. Något som inte berörs i Roys bok är i vilken utsträckning rörelser och diskurser kopplade till islamisk väckelse påverkar lokala muslimska församlingar, predikningar i moskéer eller muslimer i allmänhet. Roy menar att denna typ av antropologiska studier behövs (Roy 2004:7-8).

Mot bakgrund av detta är ett syfte med uppsatsen att försöka fylla en lucka, då jag utifrån åtta predikningar på CIF bland annat undersöker hur globala rörelser inverkar på en lokal verksamhet. Vidare saknas det generellt studier av mosképredikan i Sverige (Larsson 2009b:56) varför uppsatsen kan ses som ett bidrag till detta fält.

2. Bakgrund

En utgångspunkt i arbetet är att materialet måste undersökas och förstås, givet de kontexter det kan tänkas ingå i, och utgöra en del av. Ett sammanhang som jag här kommer väva in är det historiska, närmare vilken roll predikokonsten och främst fredagspredikan haft i islams historia. Det finns många exempel på teologer – såväl i historien som i modernare tid – vilka uttalat sig i frågan om vad en predikan bör innehålla och vad den bör ha för syfte. Historien visar dels på hur islamisk predikan kan ha många roller och funktioner i olika samhällsliga kontexter, dels på en kontinuerlig inomislamisk diskussion kring fenomenet. Den islamiska predikokonsten har alltså växt fram och formats sedan Muhammeds tid. Predikan idag – vad gäller dess utformning, innehåll och syfte m.m. – måste alltså förstås, menar jag, i förhållande till den längre tradition vilken den vuxit fram ur.

2.1 Islamisk predikokonst i historia och nutid

Den islamiska predikokonsten har sin historia. Utifrån ett perspektiv kan den härledas tillbaka till Muhammeds spridande av det islamiska budskapet i början av 600-talet (v t). Emellertid finns det hos muslimer en vanlig uppfattning om att islam är en betydligt äldre religion och går tillbaka till äldre profeters förkunnanden och den tid dessa levde under. Predikokonstens historia började enligt denna uppfattning inte med Muhammed utan med tidigare profeter som *Ibrāhīm* (Abraham), *Īsā* (Jesus) och *Mūsā* (Moses). Oberoende av denna teologiska uppfattning har forskare genom att studera vad som i historieforskningen kallas förislamisk tid kunnat se hur predikanter under denna tid ofta nämns tillsammans med poeter och liknande. Predikokonsten var viktig och predikanten innehade en betydande social status eftersom han glorifierade den egna stammen och uttryckte sig om fiendens svagheter (Fathi 1995:432).

Angående den predikan som tog form i tidig islamisk tid kan det nämnas att Muhammeds föredöme (*sunna*), såväl här som vad gäller andra områden inom islam, varit av stor vikt. Efter uppgifter om profetens föredöme har islamiska teologer kunnat arbeta fram regler för *khuṭba al-jumʿa* och annan predikan, exempelvis *khuṭba al-ʿidayn* (den senare syftande på predikan som hålls vid de större högtiderna). Dessa *sharīʿa*-regleringar för predikan ser lite

olika ut i de olika rättskolorna, *madhāhib*, men många grundregler är mer eller mindre generella. Exempel (med grund i Shafiiitisk rätt) behandlas av A. J. Wensinck (1986:74), där det bland annat betonas att proceduren kring fredagsbönen ska utgöras av två predikningar. För att dessa ska vara valida krävs det vidare att predikanten före utförandet är rituellt ren, han måste predika stående och sätta sig ner mellan de två akterna, tänka på att hålla predikan kort m.m. – alltihop grundat i föreställningen om hur profeten gjorde. Det ska påpekas att det också finns forskare som angående den regelrätta *khutban* tycker sig se influenser från kristen och judisk liturgi (Wensinck 1986:75).

Predikokonsten kom under den tidiga perioden också att fungera som försvar för – och kritik mot – olika politiska grupperingar inom det expanderande islamiska väldet. Viktiga predikanter fanns exempelvis på båda sidor i striden mellan Umayyaderna och Alis anhängare. Det kan också konstateras att makthavare kände sig hotade av predikanter som färdades runt omkring och predikade i olika syften. Delvis med bakgrund i detta stadsfästes principen att predikanten var tvungen att välsigna härskaren (Fathi 1995:432; Halldén, 2001:59).

Under perioden kring 1000-talet blev en kategori predikanter som kallades *quṣṣāṣ* föremål för livlig debatt (se även avsnitt 1.5). Dessa var gatupredikanter med klara och enkla budskap. De erinrade om de religiösa plikterna och uppmanade människor att följa dessa. I den mån de kom att beröra teologiska/religiopolitiska meningsskiljaktigheter fick de dock ofta förmaningar från de religiöst lärda (Halldén 2001:61). Berkey (2001) granskar *quṣṣāṣ* samt andra typer av predikanter som utövade en sorts populärpredikan (popular preaching) under medeltiden. Han tittar på spänningsfältet mellan dessa predikanter och mer traditionellt religiöst skolade, och menar att fenomenet populärpredikan synliggjorde problem kopplade till auktoritet och vilka som ansågs kvalificerade att tala för islams sak. Främst verkar *quṣṣāṣ* ha utgjort problem för religiösa auktoriteter, men en intressant iakttagelse hos Berkey är att han också finner exempel på mer eller mindre erkända muslimska teologer som försvarat predikanternas roll. Vidare menar Berkey (2001:94) att flera religiöst lärda traditionalister under medeltiden tydligare slog fast den teologiska distinktionen mellan innovation, *bid'a*, och accepterad praxis, *sunna*, mot bakgrund av den populärpredikan som förekom.

En tidig teologisk diskussion – till stor del med anledning av de kontroversiella *quṣṣāṣ* förekomst – gällde också den islamiska predikan i förhållande till Muhammeds uppenbarelser i form av Koranens verser. Flera religiösa auktoriteter¹⁴ hävdade att den ideala predikan egentligen var en recitation av Koranen, något som överträffade samtliga predikanter predikokost såväl som deras budskap (Halldén 2001:58;61).

En omtvistad fråga gällde huruvida det inom predikokosten skulle vara tillåtet att använda sig av ”show” och känslospelningar. *Quṣṣāṣ* kritiserades ofta av religiösa auktoriteter då de använde sig av sådant i sina predikningar. I det här sammanhanget är det emellertid intressant att lyfta fram den av de rättslärda mer accepterade Ibn al-Jawīz, en verksam predikant i Bagdad på 1100-talet. Predikotillställningarna kopplade till Ibn al-Jawīz verkar ha varit stora evenemang och lockat många åhörare. Halldén (2001:63) redogör för hur olika forskare försökt rekonstruera dessa ceremonier, och vissa av dem pekar på dramaliknande scener med koranreciterande körer. Den rådande Kalifen och dennes familj ska även ha funnits närvarande vid tillställningarna. I detta sammanhang ansåg flera muslimska teologer att känslospelningarna och de storslagna arrangemangen var tillåtna för att vinna över människorna till den rätta tron.

De normer som mer eller mindre kontinuerligt utarbetades för predikoverksamheten bör förstås givet den uppmärksamhet fenomenet fick under de första århundradena och särskilt hur predikan kom att användas i olika religiopolitiska syften. Ett tydligt drag genom historien är uppfattningen att en oreglerad predikoverksamhet medför oenighet och splittring inom den muslimska *umman*. Fredagspredikans utformning finns reglerad i *sharīʿa*. Det finns också nutida exempel på handledningar och anvisningar, utarbetade av muslimska teologer, för predikanten (Halldén 2001:66-67; jfr Larsson 2008:130).

Spänningar mellan religiösa auktoriteter och lekmanpredikanter är inget unikt för islam, och det går att hitta liknande exempel på regleringar av predikan inom kristendomens historia. Konventikelplakatet som utfärdades i Sverige 1726 utgör ett exempel på hur lutherska ortodoxa auktoriteter strävade efter att förbjuda pietistiska idéer vilka sedan en tid tillbaka hade fått fäste i landet. Pietismen betonade den individuella och personliga relationen till Gud

¹⁴ Halldén exemplifierar här med den andra kalifen ʿUmar ibn al-Khaṭṭāb (591-644) (Halldén 2001:61).

och utmanade den rådande lutherdomens auktoritet. Det betonades även att ingen skarp gräns kunde dras mellan präster och lekmän vad gällde andlig kunskap (Lenhammar 2000:20). Detta innebar att lekmän ofta predikade under de sammankomster (konventiklar) som hölls. Ortodoxa präster och kungamakten (som officiellt värnade om religiös enhet i riket) bidrog till konventikelplakatets utformande, vilket alltså kom att förbjuda pietistiska sammankomster (Lenhammar 2000:57-61).¹⁵ Denna jämförelse med pietistiska rörelser inom kristendomens historia syftar främst till att synliggöra hur tvister om religiösa budskap ofta kan kopplas till auktoritet och makt.

Bruce Bortwick (1967) pekar på betydelsen av moderna islamiska predikoanvisningar då han analyserar den nutida islamiska predikans politiska förtecken. Bortwick belyser i sitt arbete den reformrörelse som tog fart efter andra världskriget, och menar att den islamiska predikan i många arabländer då användes för att legitimera de styrandes politik. För att få med sig folket använde sig härskarna av den islamiska predikoinstitutionen för att framföra budskapen – främst gällande moderniseringar, sociala förändringar, industriell utveckling etc. – på ett sätt som människor kunde förstå och ta till sig. De som ställde sig kritiska till dylika moderna förändringar av samhället kunde enklare vinnas över när politiken legitimerades religiöst, enligt detta sätt att se (Bortwick 1967:299-300). Under denna tid författades det handböcker och anvisningar om vad en predikan skulle innehålla. Reformatorerna erinrade om Muhammeds predikotradition och hur han hade predikat med ett relevant innehåll för samtiden. Bortwick vill här mena att predikan återupprättades som kanal för politisk kommunikation, vilket den fungerat som i tidig islamisk tid (1967:304).

Andra exempel på teologiska direktiv i frågan lyfter Halldén (2001:67) fram i form av en bok skriven som en handledning för predikanter, utgiven 1986 av en kommitté knuten till al-Azharuniversitetet i Kairo. Boken heter *Khuṭab al-Jumʿa wa-l-ʿĪdayn* ("Fredagens och de båda högtidernas predikningar"). I detta enligt Halldén vitt spridda verk innehar predikanten en nyckelroll som den muslimska gemenskapens bildare. Det slås fast en mängd vägledande

¹⁵ Plakatet slog fast ett förbud mot privata sammankomster utanför husandaktens ram, exempelvis sammankomster med människor som var av olika släkt och stånd. Förbud utlystes också mot konventikelledarnas *egna utläggningar* av föreskrivna predikotexter. En anledning som gavs var att människor kunde ledas till "irriga meningar och lärosatser [...] som med den evangeliska läran ej vore överrensstämmande" (Lenhammar 2000:58-59).

principer predikanten bör utgå från, såsom att eftersträva enhet, att inte sväva ut från ämnet, att använda sig av ”sunda” traditioner och källor (främst Koranen och *ḥadīth*-litteraturen), att undvika missämja och splittring, samt att undvika alltför kontroversiella frågor. Halldén (2001:69) placerar in boken i en större reformistisk strömning, inom vilken predikokonsten (m.m.) kommit att diskuteras. Boken utgör en del av en mer omfattande kritik av den islamiska teologin, som enligt flera reformatorer kom att avstanna i och med utläggningen om *taqlīd*, vilken förespråkar en imitation av tidigare lärda. Reformatorerna – vilka Halldén exemplifierar med Rashīd Riḍā (1865-1935) – vänder sig mot de som, motiverade av *taqlīd*-utläggningen, på ett oreflekterat sätt bara imiterar tidigare religiösa auktoriteter. Istället eftersträvas en återgång till de förhållanden som reformatorerna antar varit gällande under Muhammeds tid. Bortwicks undersökning som diskuterades ovan, utgör ett exempel på hur predikokonsten under 1900-talet utvecklades i reformatorernas riktning.

I den moderna litteraturen kring predikoverksamheten finns det också föreskrifter om moraliska kvalifikationer. Halldén (2001:73-74) tar upp °Abd al-Ḥamīd Kishk (1933-1996), som slår fast ett antal drag en predikant bör ha.¹⁶ Förutom ganska väntade egenskaper såsom ödmjukhet, vältalighet, bildning, m.m., nämns även krav på allmän samhälls- och samtidsorientering, vilket naturligtvis blir intressant när predikanten talar inför en muslimsk gemenskap i en diasporasituation.

Michel Reeber (1991; 1993), som studerat islamisk predikan i Frankrike, är intresserad av imamernas roll vad gäller islams etablering och utveckling i Frankrike. Reeber menar att imamernas uppgift blir att forma en muslimsk gemenskap i diasporasituationen, att försöka etablera ett islamiskt ”vi” i en ny miljö. Detta ”vi” blir konstituerat utifrån ideologiska strävanden, tro, kunskap m.m. Reeber anser att detta identitetsskapande tidigare kom till uttryck genom att muslimska teologer pekade på kontraster till det franska samhället – vilket de ansåg var präglad av ateism, misstänksamhet, m.m. – något han inte tycker är lika vanligt vid tiden för undersökningen. Vidare ställs två alternativ upp för den typ av problem som förknippas med en muslimsk diasporasituation. Å ena sidan kan muslimer totalt förkasta hela det västerländska systemet av idéer och återetablera en strikt islamisk identitet av en typ som

¹⁶ Kishk var en verksam predikant fram till sin död 1996 och använde sig av ljudkassetter för att sprida sina predikningar (Halldén 2001:73).

de egentligen aldrig befattade sig med i hemlandet. Å andra sidan kan de kompromissa mellan islams budskap och dess harmoniska inkarnation – som Reeber uttrycker det – i diasporans pluralistiska kontext (Reeber 1993:220).

Kanske bör något även nämnas om språkets roll inom predikokonsten. Här har arabiskan haft en stark dominans, inte minst givet dess anknytning till islams tidigaste period. Det finns starka kopplingar mellan islams budskap och det arabiska språket, med vilket Muhammeds uppenbarelser nedtecknades.¹⁷ Emellertid finns det också bland muslimska teologer en generell uppfattning om att det är viktigt att auditoriet förstår vad predikanten talar om (Halldén 2001:46). Detta medför att predikan kan hållas på olika språk (engelska i fallet på Chalmers), men de flesta teologer betonar att korancitat och dylikt ska reciteras på arabiska. Citat och referenser kan, efter att de reciterats, översättas av predikanten så att budskapet kan tillgodogöras av åhörarskaran.

2.2 Globalisering och islamisk väckelse

För att förstå uppkomsten av olika islamiska reform- och väckelserörelser är det viktigt att beakta de processer som vanligen kopplas till fenomenet globalisering. Det finns många diskussioner om hur begreppet globalisering mer ingående ska definieras, och jag kommer att ge en mycket kortfattad förklaring med utgångspunkt i en sociologisk syn på begreppet. Utvecklingen är svår att närmare tidsbestämma, men en vanlig uppfattning är att globaliseringen på allvar tog fart under andra hälften av 1900-talet (Otterbeck 2000:58).

Furseth och Repstad (2003:130) refererar till Roland Robertsson, som angående globalisering betonar de processer och tendenser som formar världen till ett sociokulturellt system. Globalisering är tätt kopplat till andra begrepp som modernisering, sekularisering, privatisering, differentiering och pluralisering. Det sistnämnda, pluralisering, syftar bland annat på en ökad medvetenhet om förekomsten av *många* olika världsåskådningar. Vetskapen om att det existerar många olika världsåskådningar leder ofta till ett ifrågasättande av den egna traditionens självklarhet. Annorlunda uttryckt leder globaliseringsprocesser till att lokala uppfattningar, identiteter, religionstolkningar, m.m. *relativiserar*; deras status förändras när de

¹⁷ För en diskussion om koranöversättning och problematiken kring detta se Larsson (2006:44-45).

framställs som alternativ inom en större mångfald. En viktig aspekt av, och förutsättning för, globaliseringen och dessa ovan beskrivna processer är förändringen av tids- och rumavstånd med hjälp av moderna kommunikationsmöjligheter (Otterbeck 2000:52; 55).

Med differentiering menas vanligen en uppdelning av samhället i olika sfärer eller system: det ekonomiska, det vetenskapliga, det medicinska, osv. Systemen ses som både öppna och slutna. I och med moderniteten och sekulariseringen kom religionen att inta ett eget system där den inte förutsattes utöva inflytande på de övriga. En orsak till denna position står att finna i den privatisering av religion som följde med moderniseringsprocesser (framför allt i Väst). Sociologer talar även om antisystemiska tendenser, vilket innebär att ideologier, religioner eller andra ”kulturella” kategorier utövar påverkan på eller försöker att dominera ett eller flera samhällssystem (Otterbeck 2000:56-58).

De islamiska väckelserörelserna bär på flera tendenser som kan anknytas till globaliseringsprocesser. Rörelserna fokuserar ofta på *individen* som föremål för väckelse, vilket är influerat av modernitetens syn på individen och religionens privatisering. Individen fungerar ofta i det här sammanhanget som ett föredöme för kollektivet vad gäller det religiösa engagemanget. Religionen inom väckelserörelserna blir, enligt Otterbeck (2000:71), antisystemisk i den mån dess företrädare hävdar att den kan, och bör, utöva inflytande på andra system i samhället, exempelvis det politiska eller ekonomiska.

En viktig tendens inom islamisk väckelse är ett sökande efter en så kallad universell islam, något som Bryan Turner (enligt Otterbeck 2000:77) menar på allvar blivit aktuellt i och med globaliseringens framfart. Pia Karlsson (2007:27) och Olivier Roy (2004:21-26) talar om en objektifiering (*objectification*) av islam, där syftet är att precisera vad en muslimsk identitet och ett islamiskt leverne innebär bortom kultur och tradition. Världen över ansluter sig muslimer, och däribland många unga, till idén om en nytolkad islam som alternativ till vad de uppfattar som en västerländsk (framför allt kulturell) hegemoni.

Moderna kommunikationsmöjligheter, globala medier och liknande leder till att tolkningsföreträdeshierarkier, som lokala skriftlärda under lång tid byggt upp i sina respektive samhällen, utmanas. De nya rörelserna kräver förnyelse (*tajdīd*), reform (*iṣlāḥ*) och utövande av nytolkning (*ijtihād*) av islam och dess texter. Otterbeck beskriver de spänningar som

uppstått: ”Folkreligiositeten utmanas av normativ islam. Den lokale *‘ālim*¹⁸ måste hävda sina kunskaper i konkurrens med mediernas super-*‘ulamā*” (Otterbeck 2000:78). Det ska dock påpekas att det även bland väckelserörelserna finns en teologisk mångfald. Rörelserna utgör inte *en*, utan flera normativa läsningar av islam – oavsett hur deras anspråk ser ut.

Andra trender kopplade till väckelsen är, enligt Pia Karlsson (2007), ökad produktion och konsumtion av religiöst material och böcker; religiösa reflektioner om världen från muslimer utbildade i Väst; ett upprättande av ”islamiska” skolor, sjukvård och andra sociala institutioner; samt uppfattningen om att islams ”raka väg” utgör lösningen på de eventuella problem som muslimer konfronteras med (Karlsson 2007:26-27) (det senare gäller inte minst muslimer bosatta i Väst). Relevant för sin studie ser Karlsson hur väckelserörelsen – med en gränsöverskridande *umma*, missionsplikten *da‘wa* och tolkningsprincipen *ijtihād* – delvis innehåller frigörande aspekter för unga kvinnor.¹⁹ Det förefaller klart att rörelser inom väckelsen länkas samman bland annat av det faktum att religionen anses ha inflytande på andra sfärer i samhället, exempelvis den politiska sfären. Oliver Roy (2004:25) gör skillnad på liberaler och fundamentalister inom rörelserna, där de förra enligt honom accepterar en eller flera sekulära samhällssfärer varav de senare ser religionen som ett allomfattande system. I en svensk (och europeisk) kontext verkar det dock, enligt Karlsson (2007:26), mest handla om en islamisering inom ramen för det rådande samhällssystemet.

Det kan vara motiverat att kort nämna ett par exempel på globala väckelse-/reformrörelser som verkat stilbildade och inspirerande för många islamiska rörelser. *Jamā‘at-i Islāmī* är en rörelse med ursprung i deobandiskolorna²⁰ grundad av Sayyid Abū al-A‘lā Mawdūdī (1903-1979). Rörelsen har haft stort inflytande över samhället i Pakistan, men också för muslimer i västvärlden (speciellt i England). Mawdūdī propagerade för en form av islamisk nytolkning som medförde en så kallad ”teo-demokrati”: en styrelseform med rådslag, *shūrā*, på såväl statlig som lokal och regional nivå (Roald 2005:229). En annan viktig rörelse är *al-ikhwān al-Muslimūn*, Muslimska brödrskapet, som grundades 1928 av Ḥasan al-Bannā°. Al-Bannā°

¹⁸ Syftar på islamiskt lärd person: *‘ālim* (singular), *‘ulamā*° (plural).

¹⁹ Detta problematiseras mer ingående av Karlsson, då hon menar att väckelserörelserna i detta avseende bär på både frigörande och hämmande element (Karlsson 2007:28).

²⁰ Mycket kortfattat kan deobandirörelsern beskrivas som en lagorienterad och rationalistisk tolkning av islam med en tydlig udd riktad mot den sufiska traditionen (Roald 2005:226).

ansåg att det var nödvändigt att återgå till en ”sann” uppfattning av islam via Koranen och *ḥadīth*-litteraturen (Netton 1992:118-119). Teologer som influerats av detta tänkande strävar ofta efter en stat med *sharīʿa* som lag, men ämnar nå dit genom predikan och budskapsspridande – varav flera informationsprojekt bedrivs vid sidan av den islamiska predikan. Dessa teologer önskar ofta ta emot sådant från Väst som kan tänkas gagna ett så kallat muslimskt samhälle, vilket motiveras med en nytolkning, *ijtihād*, av de klassiska källorna. Muslimska brödrskapet bedriver även social verksamhet och sprider sin ideologi med hjälp av bland annat utbildningsprogram på universitet och skolor (Roald 2000:234-235).

Ett nyckelbegrepp Otterbeck (2000:103) använder sig av för att kartlägga islamisk väckelse är *daʿwa*; vilket mer generellt syftar på mission, spridning eller uppmaning. Han skiljer på indirekt *daʿwa*, som uttrycks genom en muslims föredömliga agerande; och direkt *daʿwa*, syftande på ett aktivt spridande av det islamiska budskapet. Anhängare av indirekt *daʿwa* kritiserar ofta aktiva former av kristen och muslimsk mission. Genom att gå igenom olika typer av litteratur kring *daʿwa*, beskriver Otterbeck (2000:104) de målgrupper som främst är föremål för budskapet: unga muslimer, vuxna icke-aktivt praktiserande muslimer samt icke-muslimer. Ofta uttrycks en oro i texterna över att många ungdomar med bakgrund i muslimska länder riskerar att vinnas över till det västerländska samhället och sättet att leva.

Givet denna korta skiss över islamisk väckelse och reformrörelser kan en uppställning göras av huvudsakliga tendenser och mönster som genomsyrar de flesta av rörelserna. Det är viktigt att påpeka att kommande uppställningar naturligtvis är konstruktioner baserade på urval. Verkligheten är alltid mycket mer komplicerad än de kategoriseringar och analysmallar forskaren använder sig av. Av detta följer också att de bärande tendenser jag ställer upp inte ska ses som separata då de på flera sätt flyter in i varandra. Uppställningen är relevant för analysen. När jag diskuterar och granskar materialet kommer jag att återvända till denna uppställning (se avsnitt 4.2). Jag kommer att försöka urskilja vilka av dessa tendenser som återkommer implicit eller explicit i materialet. Med detta sagt vill jag teckna upp följande viktiga drag.

En universell inriktning: kulturell och territoriell frigörelse²¹

Med kulturell frigörelse menar jag här strävandet inom väckelserörelserna att frigöra islam från vad som uppfattas som kulturella drag, innovationer, normer, färgningar, etc.²² Syftet är att skapa en religiös identitet som inte länkas till någon specifik kultur och därför passar inom alla kulturer. Idealet är annorlunda uttryckt en religiös identitet som kan förstås oberoende av begreppet kultur (Roy 2004:22-24). Vad som uppstår i och med detta är en ”åter-islamisering” (re-Islamisation) och ett behov av att explicit formulera vad islam betyder för *individen*.²³ Tendensen till territoriell frigörelse syftar på att islam inte längre länkas till ett eller flera territoriella områden. Föreställningen om den muslimska gemenskapen, *umma*, begränsas allt mindre geografiskt och blir snarare i sitt universella anspråk abstrakt och imaginär (Roy 2004:18-19). Vad som förenar, snarare än kultur och geografisk närhet, blir i högre grad vad som uppfattas som centrala värden och värderingar inom religionen. I den mån kulturbegreppet ändå används syftar det ofta snarare på en viss etik eller uppsättning värderingar (Roy 2004:38-39).

Influenser av Väst och moderniteten²⁴

Moderniteten och sekulariseringen i väst medförde ett skifte i fokus: från institutionaliserad religion till personlig religiositet. Inom väckelserna betonas värden, etik, fromhet, personlig framgång och individens roll som föredöme för andra. Trots att väckelsen syftar på ett brett spektrum av rörelser – allt från fundamentalism till liberalism, enligt Roy – förenas de i individtänkandet och i hur de sätter individen i centrum för väckelsen.²⁵

²¹ Roy (2004) använder sig här av begreppen *deculturalisation* och *detritorialisation*.

²² Vetenskapligt är det förstås svårt att dra en skiljelinje mellan religion och kultur. Kulturell frigörelse syftar här på frigörelsen från *vad man uppfattar som* ”kultur”: ofta traditioner och seder med anknytning till ett avgränsat område.

²³ Detta inte minst i en icke-muslimsk eller västerländsk kontext (Roy 2004:22-24).

²⁴ Roy använder begreppet *westernisation*.

²⁵ Om man får tro Roy (2004:31) finns det här även ett starkt drag av anti-intellektualism där man väljer att lägga betoning på *emotionella* religiösa upplevelser. I det här sammanhanget pekar Roy också på en utbredd skepsis gentemot religiösa auktoriteter.

Det finns en tendens att använda sig av koncept populära i Väst: demokrati, mänskliga rättigheter, globala värden, etc.²⁶ Roy (2004:33) exemplifierar med diskussionen om kvinnors ställning och status, där det ofta inom väckelserörelserna hänvisas till hur *shari'ca* värnar om kvinnors rättigheter på ett bättre sätt än feministrörelser i Väst.²⁷ Väckelserörelserna använder sig ofta av ett västerländskt sätt att resonera men håller sig till de egna värderingarna. "One can use a Western syntax with an Islamic Morphology" som Roy uttrycker det (2004:33).

Rörelserna brukar inte officiellt framhäva eventuella västerländska influenser. Ofta finns det i retoriken tvärtom ett avståndstagande från vad som kallas "västerländska värderingar" och liknande. Vissa mer radikala rörelser målar ofta upp sitt ideologiska program som ett "botemedel" mot en *kulturell* västerländsk hegemoni (Roy 2004:29).

En tendens till nytolkning (*ijtihād*) av centrala texter

Inom väckelsen betonas Koranen och *hadīth*-litteraturens giltighet när det gäller att förstå vad ett islamiskt leverne innebär. Med detta åsyftas ofta ett sökande efter vad texterna "egentligen" bär på för budskap. Här är det emellertid alltid en fråga om olika tolkningar. Med *ijtihād* menas vanligtvis en nyläsning och omtolkning av islams texter i ljuset av den rådande aktuella kontexten. Det finns en tendens att vilja läsa texten utan inflytande från andra lärda och utan den kommentarlitteratur, *tafsīr*, som växt fram under tidigare perioder (Otterbeck 2000:81). Resultatet är dock en ny mångfald uttolkningar, även om de bär på en del gemensamma mönster som framkommer i väckelserörelserna.

Att ge uttryck för tolkningar som går stick i stäv med de religiöst lärdes uppfattningar kan i flera muslimska länder innebära problem. Många muslimer som bor i Väst har med hjälp av religionsfrihetslagar ofta goda förutsättningar att utöva *ijtihād*.²⁸ Hur muslimer tolkar sin

²⁶ Att strikt avgöra vilka koncept, föreställningar, styrelseskick etc. som bör hänföras till konstruktioner som "Väst", "den muslimska världen" eller dyl. är givetvis problematiskt. För en problematisering se exempelvis Amartya Sen, *Identitet och våld: illusionen om ödet* (2006). I detta sammanhang syftar jag dock främst på vad som *uppfattas som* västerländska koncept.

²⁷ Detta är perspektiv som oftast, enligt Roy, skiljer sig från en "klassisk" uttolkning av rättsvetenskapen, *fiqh*. Dock kanske det bör påpekas att det finns en teologisk mångfald vad gäller nytolkningen (*ijtihād*) av kvinnors status inom islam.

²⁸ Tariq Ramadan (2004) ger förslag på hur muslimer kan leva ett "korrekt" islamiskt liv, i samklang med den lagstiftning som råder i Europeiska länder. Religionsfriheten ser han som en förutsättning för detta.

religion beror emellertid mycket på i vilket socialt sammanhang de befinner sig i (eller upplever att de befinner sig i).

En tendens till budskapsspridning (*Da'wa*)

En viktig aspekt av väckelserörelserna utgörs av principen om *da'wa* (Otterbeck 2000:103). Här är det som tidigare nämnt motiverat att skilja mellan direkt *da'wa* och indirekt *da'wa*. Direkt *da'wa* kan ses som ett aktivt spridande av det islamiska budskapet. Ett sätt kan vara genom att sprida litteratur, broschyrer och andra texter om islam. Ett annat sätt kan innebära att muslimer pratar med människor de träffar, icke-muslimer såväl som andra muslimer, och muntligen bjuder in till islam. Indirekt *da'wa* uttrycks främst genom att muslimer agerar som ideal för andra. Genom ett föredömligt agerande kommer andra (främst icke-muslimer), enligt detta synsätt, att inspireras.

3. Islam i Sverige

3.1 Kort skiss över islam i Sverige

Islam och muslimer utgör inte något nytt fenomen i Sverige. Sedan andra världskrigets slut har muslimer etablerat sig i det svenska samhället. Efter den första migrationsströmmen – som till största del utgjordes av arbetskraftsinvandringen i början av 1970-talet – kom den muslimska gemenskapen att växa sig större, inte minst i form av att muslimska organisationer växte fram. De som tillhörde vad som kallas den andra respektive tredje migrationsströmmen var främst familje/återförenings- eller flyktingmigranter. Idag finns det mellan 350 000 – 400 000 muslimer i landet, av vilka knappt hälften kan räknas som aktivt praktiserande muslimer (Larsson 2009c:56-57).

Många lokala islamtolkningar och bruk finns representerade i Sverige. Språkliga och kulturella skillnader muslimer emellan har vidare kommit att försvåra samarbetet i den svenska kontexten, exempelvis vad gäller moskébygge. Skillnader i hur muslimer i Sverige tolkar islam beror inte enbart på migration utan står även att finna i hur moderna kommunikationsmöjligheter möjliggjort en tillgång till olika uppfattningar om islams texter (Larsson 2009a:489). Det ska också betonas att globala händelser och rörelser påverkar hur muslimer tolkar och uppfattar sin religion. Globala idéströmningar sprids via internet, videoband, kassettband och satellittelevisión. Dessa kommunikationskanaler utgör viktiga förutsättningar för att internationellt strävande muslimska predikanter ska kunna nå ut med sina budskap.

Mot ovan brett tecknade bakgrund är CIF främst att betrakta som en lokal församling i Göteborg som samlar uppemot 150 muslimer varje fredag på Chalmers för fredagsbön. Mot bakgrund av att det generellt saknas forskning om vad som predikas i moskéer i Sverige (Larsson 2009b:56) är det intressant att titta på innehållet i predikningarna som ges i samband med fredagsbönen på Chalmers. Predikningarna innehåller exempel på hur muslimska predikanter tolkar, diskuterar och reflekterar över islam i Sverige. Förhoppningsvis utgör den här uppsatsen bara en början av vad som kan bli större undersökningar och kartläggningar av ett i stort sett outforskat fält.

Innan jag redovisar forskningsresultaten kan det vara motiverat att infoga en kort presentation av föreningen (CIF) som arrangerar fredagsbönen på Chalmers.

3.2 Chalmers Islamiska Förening

Ett antal muslimska studenter bestämde sig 1998 för att starta en islamisk förening på Chalmers tekniska högskola i Göteborg. Fredagsbönen som hålls i gymnastiksalen på Chalmers är en av föreningens viktigaste verksamheter. CIF organiserar även andra aktiviteter och under ramadan anordnas föreläsningar och utflykter (Larsson 2009b:56).

När jag besöker CIF (20 januari 2010) för att presentera uppsatsidén träffar jag Hamid,²⁹ som är aktiv i föreningen. Under vårt möte visar Hamid mig först böneplatsen varefter vi träffar en muslimsk man som sitter där och läser en bok. Böneplatsen utgörs av en avgränsad plats i en av Chalmers korridorer, med mattor utlagda för att markera området utsträckning. Två barriärer avgränsar ett mindre område på böneplatsen där kvinnor kan utföra bönen, samt ta av sig slöjan om de vill. Hamid berättar att det innan CIF:s uppkomst fanns en stor efterfrågan på bönerum från Chalmers muslimska studenter. Många av medlemmarna i CIF är från Pakistan, Indien eller Bangladesh men det finns även muslimer med bakgrund i andra länder.

Hamid tycker sig se att det bland muslimer på Chalmers finns många åsikter om islam och vad som hör till respektive bör skiljas från religionen. Detta har medfört problem, menar han, och ser delvis förklaringen i att muslimer på Chalmers har sin bakgrund i många olika länder, där olika uppfattningar om islam råder. Han exemplifierar med två studenter från olika ställen i Pakistan som han menar har totalt skilda uppfattningar om islam. Vidare berättar Hamid att han, när han forskar på Chalmers, även i viss mening studerar religion. Han menar att vetenskaplig forskning innebär en studie av Guds skapelse, och att vetenskaplig litteratur alltså inte går att skilja från litteratur om religion.

²⁹ Hamid är ett fingerat namn. För reflektioner om anonymisering se avsnitt 1.3.1.

Enligt Hamid finns det en generell brist på imamer, vilket innebär att studenter och doktorander som är medlemmar i CIF turas om att fungera som böneledare och predikanter under fredagsbönen. Självt har han fungerat som imam vid flera tillfällen.

Enligt Göran Larssons uppgifter (2009b:56-57) har CIF följande ambitioner: att förstärka den islamiska brödragemenskapen, att arrangera religiösa aktiviteter för muslimer på Chalmers, att öka kunskapen om islam, att hjälpa nya muslimska studenter vid Chalmers/Göteborgs universitet, samt att samverka med muslimer och icke-muslimer i Göteborgsområdet. Föreningen har en webbplats (<http://www.cif.chs.chalmers.se/>) som när detta skrevs var under ombyggnad, tömd på innehåll och information.

CIF:s ledning består huvudsakligen av doktorander på Chalmers. Dessa befinner sig vanligen på universitetet under en längre tid, vilket ger studentföreningen en viss kontinuitet och stabilitet (Larsson 2009b:57). De imamer som ledde fredagsbönerna under de tillfällen jag närvarade var dock inte uteslutande chalmersister.

4. Analys

I följande avsnitt behandlas innehållet i predikningarna. Analysen begränsas av inriktningen på temat etik samt av de perspektiv jag valt att använda mig av (se avsnitt 2). I avsnitt 4.2 kommer jag att undersöka hur diskussioner om etiska handlingar och värderingar tar form i materialet. Hur pratar predikanterna om principer och värderingar? Hur legitimeras dessa? Hur ska de tillämpas? Finns det mönster i de exempel predikanterna anför?

I avsnitt 4.3 kommer jag att undersöka hur de diskussioner jag studerar kan anknytas till tendenser och mönster inom islamisk väckelse. Jag kommer även att diskutera huruvida riktlinjer, direktiv eller teologiska diskussioner kopplade till själva predikoinstitutionen har någon betydelse för vad som tas upp i predikan samt hur olika ämnen berörs.

4.1 Introduktion

He is asking about °Umar. He didn't find him, they tell him that he is sleeping outside. He have not a big palace, he has no guards to protect him. He was alone. When he comes to him, he sees him sleeping near the tree. He said this [arabiska]: "You are a leader, and in your leadership you lead with justice, so you feel secure, so you can sleep in peace". That's which make the injustice leaders, they can't sleep, they have a lot of bodyguards to protect them (Hassan).

Citatet handlar om den andra kalifen °Umar ibn al-Khattāb (591-644) som i denna berättelse får besök av representanter från Rom (Rūm).³⁰ Enligt imamen i citatet ovan styrde °Umar på ett så rättvist sätt att han lugnt kunde ligga och sova under ett träd, utan rädslor för upprorsmakare. Vad som är slående här är föreställningen om hur normativa etiska principer leder till ett i princip friktionsfritt samhälle där härskaren inte missgynnar någon samhällsgrupp. Huruvida sådana härskare existerat och hur deras samhällen såg ut kan förstås diskuteras. Framställningen kan också tolkas som en uppmålad idealbild, snarare än hur saker och ting förhåller sig i verkligheten.

Citatet i inledningen till detta stycke kan kopplas till den genre under medeltiden som innehöll skriftliga direktiv om hur härskare skulle styra sina samhällen. Dessa typer av skrifter och

³⁰ Vilket borde syfta på Östrom eller Bysans, snarare än på Rom i väst.

handböcker kallas furstespeglar, vilka ger råd och upplysningar angående rikets hot och säkerhet. Furstespeglarna tecknar ofta upp en idealbild av den ”gode” härskaren: denne slår vakt om samhällets religiösa struktur genom att i sitt styre lägga vikt vid rättssäkerhet och politisk stabilitet (Fazlhashemi 1994:64). Strävan efter ett mer rättvist och mindre konfliktfyllt samhälle är i sig något av godo, och enligt flera av predikanterna är ett normativt etiskt regelverk för handlande, agerande, lika behandling, etc. en nödvändighet för ett sådant mål. Det blir här relevant att tala om vad som uppfattas som islamiska principer.

Med temat etik som utgångspunkt kommer jag i följande avsnitt att presentera och kommentera ett urval av materialet. Analysen av materialet fördjupas sedan i avsnitt 4.3.

4.2 Innehållet i predikningarna utifrån etik, moral och beteende

4.2.1 Olika former av etik

Det ska först preciseras att det i materialet läggs betoning på värderingar: predikanterna talar vanligen om etik utifrån värden och principer. Hur dessa värden och principer omsätts i handling framgår ofta genom referenser till *ḥadīth*-litteraturen som beskriver Muhammed och de tidiga muslimernas *sunna*. En imam beskriver den vägledning som finns i Muhammeds föredöme:

We can get guidance from his [Muhammed] life, [...] what he did in his home, [...] what he taught, how did he bring up children. Everything is on the record, so this is the guidance we have received (Amin).

Imamen betonar här även tillförlitligheten (“everything is on the record”). Muslimer kan alltså lita på att följeslagarnas (*ṣaḥāba*) återgivning av profetens handlande är korrekt.

Angående begreppet etik kan det göras en åtskillnad mellan *normativ* etik och *tillämpad* etik. Exempel på normativ etik är vad som uppfattas som hållbara moraliska/etiska principer medan tillämpad etik syftar på hur principerna anknyts till konkreta situationer och problem av olika slag (Collste 1996:13). Det är intressant att studera hur predikanterna hanterar kopplingen mellan normativ etik utifrån ”islamiska” värden och tillämpad etik där profetens handlande ofta lyfts fram. Generellt i predikningarna tycker jag mig se en större betoning av

själva värderingarna (normativ etik) än på hur de ska omsättas i praktiken (tillämpad etik). Vad gäller etikbegreppet är det också möjligt att prata om metaetik, vilket innebär studiet av etik utifrån filosofiska reflektioner: hur moraliska problem ska avgränsas och tolkas. Metaetiken innefattar även språkanalys av begrepp kopplade till moral och etik (Collste 1996:13). Denna form av etikanalys eller reflektion berörs i stort sett inte av predikanterna.

Relationen mellan Koranen och *ḥadīth*-litteraturen vad gäller normativ och tillämpad etik kan diskuteras. Muslimer tolkar och preciserar Korantexterna ofta med hjälp av *ḥadīth*-materialet.³¹ Att Koranen utgör en handbok i normativ etik och att *ḥadīth*-litteraturen fungerar som rättesnöre vad gäller tillämpad etik, är dock en förenkling. Beroende på hur muslimer läser och tolkar Koranen blir den snarare en *resurs* till utformandet av *olika* etiska regelsystem – bland mycket annat. Koranen innehåller vidare inte bara principer utan även exempel på hur muslimer förväntas handla i mer konkreta situationer. *Ḥadīth*-materialet visar ofta på hur Muhammed omsätter principer (som exempelvis rättvisa) i handling, men vilka *ḥadīth*er muslimer väljer att betona och vilka de fäster mindre vikt vid varierar. Resultatet är ofta *flera* normativa utläggningar beroende på urval, tolkning, och teologisk riktning, m.m.

I flera predikningar lägger predikanterna emfas på ”islamiska” värden, varav dessa världens universella status bekräftas på flera ställen, explicit eller implicit. En predikant uttrycker sig så här:

Dear brothers in Islam, the topic of today's *khuṭba* is Islam and basic human values. So why I select this topic? There is ongoing discussion, all around the world – I think you noticed even in Sweden – about the globalisation and that we are living in globalized world and so on. The question is: are there any global basic human values that are valid for all people, or at least for most of the people on the earth? So we will try to put some light to reflect on these basic human values from Islamic perspective. If we look at Islam as a complete way of life, we can see that there are five basic human values (Ibrahim).

Bland de värden predikanten räknar upp återfinns religion, *dīn*, vilket han längre fram i predikan menar ska förstås som frihet till religion. Jag återkommer till detta när jag studerar ”relationen till icke-muslimer” i avsnitt 4.2.3. För att belysa hur det i predikningarna talas om

³¹ Angående förhållandet mellan *ḥadīth*-litteraturen och Koranen se exempelvis Larsson (2006:93-95) och Hjärpe (2005:125-126).

etik och värderingar har jag valt att fokusera på tre undertemata som predikanterna ofta lyfter fram när etiskt handlande och islamiska värden diskuteras. Jag har här valt ”rättvisa och jämlikhet”, ”relationen till icke-muslimer” samt ”relationen till Gud”. Även om dessa ämnen tenderar att flyta in i varandra väljer jag att skilja dem åt för att göra analysen mer strukturerad.

4.2.2 Rättvisa och jämlikhet

He [Muhammad] writes the laws for all citizens in this society [Medina], Muslim or non-Muslim, and he brought it in justice. Each one, he have what he have to do, his duty, and he knows what is his rights. This is the justice, this is the value, that Islam is coming with. And this is what we need (Hassan).

Detta citat lägger betoning på rättvisa och vikten av att känna till de rättigheter muslimer och icke-muslimer har som medborgare. Muhammeds roll som skiljedomare i sociala relationer utgör idealbilden för hur en makthavare ska bete sig. Citatet visar även att icke-muslimer bör inkluderas i systemet. För att visa med ett konkret exempel hur Muhammed tillämpade principen om rättvisa berättar predikanten:

One day come [namn] to him, to Muhammad, and he tell him to be a witness, that he, the [namn], will give, this man, he will give something special to one of his kids. So Prophet Muhammad ask him: “Did you give to all your kids like?”. He said: “No, especially to this kid”. The Prophet said: “I’m not coming to be witness with something injustice”, he tells him that it is injustice that to give one of the kids something special, and not to give the other (Hassan).

Diskussioner om rättvisa, klassrelationer och fattigdom leder ofta in på principen om *zakāt*, muslimers plikt att ge fattiga människor en del av sin inkomst:

As the rich man, you have to give to other people. The less, the minimum that you have to give is *zakāt*, 2,5% of your capital that you save. This is the [?], you can give more. Islam will to make love between you and the other people, between the rich people and the poor people. They have to give to each other, and not to get a fight between the two classes: the rich one and the poor one (Hassan).

Solidariteten är viktig och konflikter mellan klasserna hanteras genom att principen om *zakāt* införs – vilken man menar jämnar ut de ekonomiska skillnaderna.³² En annan predikant anmärker:

[...] during the era of °Umar [arabiska], the *zakāt* was collected. And actually it was a very large amount of *zakāt*. So, actually in the Islamic state there was no poor people [...] (Ahmed).

Ofta lyfter predikanterna på detta sätt fram en idealiserad bild av den islamiska staten och hur fattigdom effektivt motarbetades. En islamisk stat baserad på principer och värderingar härledda från Gud leder enligt detta synsätt till ett rättvist samhälle.

Enligt Jonathan E. Brockopp utgör dikotomin rättvisa och orättvisa, justice and injustice, ett nyckeltema i Korantexten. Dikotomin syftar ofta även till att separera moraliskt beteende från omoraliskt beteende (Brockopp 2003:69). Det kan mot bakgrund av detta vara intressant att titta på vad som uppfattas som hot mot islams principer gällande samhället, familjen och människan. En predikant talar i det här sammanhanget om *al-munkar*³³ och *al-fahsā*³⁴, vilka båda syftar på omoraliskt beteende. Han exemplifierar vidare med *zinā* som inom islamisk lag avser utomäktenskapliga sexuella relationer.

And Allah want us not to do these things [arabiska]: the most evil, the most bad things, that nobody, no human being are going to show himself to the other people when he got this bad, or this evil, *al-fahsā*³⁴. And especially they told about *al-fahsā*³⁴, the big sins, and between these big sins it's named in the *Qur'ān* usually the *zinā*, it's called *al-fahsā*³⁴, to get a sexual relationship outside of the marriage. It's one of the biggest, and to be non-obedience with your [?], to lie, and this is the big one, which no one want to show to the other. This is *al-fahsā*³⁴, big one. *Al-munkar*, or the bad things, or the evil things, which is less that people sometimes, they show, they do it

³² Intressant i det här sammanhanget är hur människor i Europa med bakgrund i muslimska länder ofta sympatiserar med partier i mitten eller på vänsterkanten på den ideologiska skalan. Det finns alltså anledning att problematisera den vanliga föreställningen om att människor med en religiös övertygelse tenderar att sympatisera med konservativa högerpartier. Det är vidare inte ovanligt att praktiserande muslimers värden och normer omfattar sociala rättvisekrav och en könskonservativ familjesyn, vilket innebär att de ofta får svårt att hitta partier som på ett tillfredsställande sätt representerar deras åsikter (Cato & Stenberg 2010).

³³ *Al-munkar* syftar vanligen på en handling eller ett beteende som är oacceptabelt eller otillåtet; det som uppfattas som omoraliskt, klandervärdt eller förkastligt (Bewley 1998:68).

³⁴ *Al-fahsā*³⁴ innebär ungefär ”det avskyvärda” vad gäller moral och etik. Termen kan mer generellt täcka in de mesta förbudet av Gud (Bewley 1998:66).

between the other people. But the other people will not allow it, they will be against it, they dislike it. But the people may be doing that. This is the *al-munkar*. This three values is common between the people not to allow the bad things to come, not to allow the evil – which can destroy the human being, which can destroy the family, which can destroy the society (Hassan).

Tillsammans med rättvisa är jämlikhet något som betonas av flera predikanter. Att människor är lika värda ses som självklart, åtminstone i teori. Jag har nedan plockat ut ett par citat för att belysa detta:

In Islam, as a perfect way of life, all men are equal; all people are equal regardless of language, colour, race or nationality. Also in the *Qurʾān* Allah says: [arabiska] “All mankind” - so Allah, he is addressing the all mankind, not only certain nations, or certain people – “All mankind, indeed we have created you from a single man and woman, or male and female, and made a few, numbers, nations and tribes, so that you can know each other” [...] (Ibrahim).

So, of course you should be proud of your Prophet, and also you should be proud of your religion. Because, despite the things you see around you in this society or other societies – the media is attacking all the Muslims, giving false propaganda about Islam – so you should know about the things that I will mention know, because your religion is a religion of equality. Still in many places in the world you can find racism, you can find inequality between people, how they look like, etcetera. But the Prophet said [arabiska]: “There is no preference to a Arab against a non-Arab, or a white against a black, but in *taqwā*” – that is fearing Allah (Ahmed).

Principen om jämlikhet i synen på människan är utifrån dessa citat tydlig. I det första citatet betonar predikanten vidare det *universella* budskapet: Gud vänder sig till hela mänskligheten. Det andra citatet innehåller, förutom jämlikhetsprincipen, skarpt riktad kritik mot hur muslimer framställs i media.

Att araber och icke-araber ska ses som jämlika inom islam har emellertid inte varit något självklart i historien. Göran Larssons avhandling *Ibn García's shuʿūbiyya Letter, Group Identity and Rulership Ideology in Medieval al-Andalus* (2000) visar till exempel hur skrivaren Ibn García, verksam på 1000-talet i Andalusien, i ett brev försöker legitimera ett icke-arabiskt islamiskt styre. Brevet är ett exempel på hur icke-arabiska muslimer vid den här tiden började ifrågasätta den rådande arabisk-muslimska hegemonin (Larsson 2000:98-100), ett ämne som fortfarande är aktuellt i den nutida inomislamiska diskussionen.

Det kan vara intressant att se hur föreställningen om rättvisa relateras till krigsmoral och till ett avståndstagande från terrorism. En predikant behandlar ämnet:

Also I will give you some information about the moral in the military of the Islamic state. Abū Bakr recommended always the army that: do not betray, do not kill a baby, do not destroy a house, do not kill old men or old women, do not kill animals, do not burn plants, do not kill monks, and so on. Compare this to the atomic bomb of today: it will destroy everything. And compare this to what some groups calling, trying to making terrorism in the name of Islam. This is not equal, this is not – you cannot compare this (Ahmed).

Predikanten tar här tydligt avstånd från människor som använder sig av terrorism ”i islams namn”. Istället lyfts krigsmoralen i en islamisk armé fram och det hänvisas till Abū Bakrs (kalif mellan 632-634) direktiv.

4.2.3 Relationen till icke-muslimer

But the *Qurʾān* also emphasize in sura *ʿImrān*, chapter 3: verse 104, that: “Let there arise a group of people who will invite all to the way of Allah and practise what is lawful, and they should attain felicity, they should attain success”. So this is a responsibility of every community of the Muslims that we must have some people who are inviting all to the way of Allah. And, if we love Allah, we must do the job. [...] But if they [icke-muslimerna] turn back, [arabiska], that you bear witness that you have submitted your will to the will of Allah, that you are Muslim: you are bowing your will to the will of Allah. We are told here to have patience but to open our mouth, to call them, to call them, [arabiska]: “Come” (Muhammed).

Relationen till icke-muslimer är inget ovanligt tema bland predikanterna och i Koranen finns det flera verser som talar om hur muslimer ska förhålla sig till människor av annan tro. Citatet ovan bär på en del intressanta uppgifter. Det verkar som att det handlar om *två* relationer som berörs parallellt: dels hur muslimer ska handla gentemot icke-muslimer, i det här fallet bjuda in dem till islam; dels hur detta handlande innefattas under de plikter som muslimer har gentemot Gud. Att bjuda in icke-muslimer till islam ses som en viktig del i relationen till Gud (vilken granskas närmare i avsnitt 4.2.4). Vidare betonas det att muslimer inte kan göra mer än sitt bästa: om de som är föremål för inbjudan vänder en ryggen har man ändå utfört plikten, vilket ses som det viktiga.

Huvudtemat i predikan från vilken citatet är hämtat är ”*da^cwa* or destruction”. Ett citat som illustrerar hur en predikant anknyter *da^cwa* till islams plikter är följande:

If we are not believing in Allah, *īmān*, if we do not offer *ṣalāt*, if we do not do righteous deeds, and then if we are not inviting people or exhorting people to the truth [*da^cwa*] [...] Allah says: “You are in the, [arabiska]: you are in the wrong track”. [...] So the same rules applies here in the law of Allah. That if we, as a whole, the Muslims, fail to carry this responsibility [*da^cwa*] he says that he is ever ready to substitute us. [...] The warning is not based on our nationalities, but the warning is for the whole of Muslims (Muhammed).

Den varning som lyfts fram går ut på att Gud, om muslimerna inte följer plikterna, kommer att välja andra människor (”another group of people”) för de tilltänkta uppgifterna:

Allah says: [arabiska], very harsh phrase is used here, that: “I will substitute in your place with another group of people, [arabiska], and those people will not be like you” (Muhammed).

Gud verkar, enligt det tidigare citatet, alltjämt redo att genomföra ett utbyte (”he is ever ready to substitute us”). Med termen ”destruction” i titeln på predikan avser predikanten detta icke önskvärda scenario. Vidare understryks att varningen gäller *alla* muslimer i enlighet med tanken om en nationsöverskridande *umma*.

Det är tydligt att den *da^cwa* som förespråkas av ovanstående predikant syftar på en direkt form av *da^cwa*: budskapet ska aktivt spridas.³⁵ En mer indirekt form av *da^cwa* lyfter en annan predikant fram som idealet under Profetens tid. Han menar dock att de flesta muslimer idag saknar förmågan till indirekt *da^cwa*:

And this is how we preach our religion. We tell the non-Muslims that about the life of Prophet Muhammad. Because today, the ethical values of Muslims are not enough to present to the non-Muslims. We’re not so good that we can present ourselves as “look, we’re so good and then you should follow us”. This was only *ṣaḥāba* and great [namn] and other great people. In those times, non-Muslims enter Islam just by watching them. Just by watching their moral values; their ethical values. They didn’t even have to ask them to come to Islam. But today it’s unlike that. We have lost our values. We have nothing to show to the unbelievers in ourselves, but we can show them that: “Look, this [Muhammad] is the greatest person in the history” (Amin).

³⁵ Enligt distinktionen som ställs upp i slutet av avsnitt 2.2.

Detta citat visar på intressanta reflektioner om vad predikanten uppfattar som skillnader i etisk praxis mellan den idealiserade tiden och hur muslimer idag de facto utövar sin religion. Denna iakttagelse utgör ett exempel på varför det kan tänkas vara viktigt med en islamisk väckelse, i syfte att återupprätta en mer ”korrekt” islamisk etisk praxis bland muslimer.

En annan fråga gäller vilka som är föremål för *da‘wa*. Enligt en predikant gäller detta uteslutande icke-muslimer. En ökad kunskap om islam bland muslimer benämner han som *iṣlāḥ*.³⁶

And the invitation or the propagation of Islam, this invitation can only be given to an outsider – to those who are not yet Muslims. For the Muslims we also need to increase and uplift the knowledge, and the arabic terms used for it is *iṣlāḥ*. Like which celebration are allowed in Islam, we Muslims have to know: which is *bid‘a* [innovation], and which is expected by the *sunna*. So to uplift the knowledge of the Muslims, it calls *iṣlāḥ*, or to increase the knowledge (Muhammed).

Bland icke-muslimer har kristna och judar – vilka benämns som bokens folk – en särskild ställning. Enligt en predikant finns det många ”ärliga och goda människor” bland dem.

And we have to agree, there are very sincere and good people among the people of the book. So what we are going to do with this people? Allah says: [arabiska] “You invite them to the way of Allah using your wisdom” (Muhammed).

Budskapsspridandet som tas upp i predikningarna riktar sig alltså ofta till judar och kristna. Inte sällan refereras det till Koranen, där relationen mellan muslimer och bokens folk beskrivs på flera ställen. I de sammanhang där predikanterna uppmanar ett spridande av det islamiska budskapet (och ibland även i andra sammanhang) väljer de dock att starkt betona Guds enhet (*tawḥīd*) i motsats till *shirk*. Detta görs ofta i polemik mot kristendomen:

Allah says in the *Qur‘ān* in sura *Nisā‘*, chapter 4: verse 171, that “Tell them” – those people who claim that Allah has be gotten a son – Allah is telling them that: [arabiska], “Say to this people of the book, [arabiska], that do not go to extreme in your religion, [arabiska], and do not say anything

³⁶ Termen *iṣlāḥ* syftar vanligen på reform kopplat till de reformrörelser förknippade med exempelvis Rashīd Riḍā (1865-1935). En annan betydelse är ”en strävan efter samstämmighet” och att ”låta människor försonas med varandra” (Ahmad 1978:141), vilket verkar ligga närmare den betydelse i vilken predikanten här använder termen.

about Allah except the truth. If you have truth, just say this, do not lie against Allah, [arabiska], and don't say Allah is three in one" (Muhammed).

And then if we come to the birth of *Īsā*. That's indeed a great story which is a part of the holy *Qur'ān*. It's one of those great stories that you read in the holy *Qur'ān*: how *Maryam*, who was a [?], how an angel comes to him and tells her, that we, Allah has given you a son without a father. And this is just some [?] of Allah, it has nothing to do with being son of God. Because God does not have any sons or daughters. He's unique, and he's free from all those that we specify for him – that humans specify for him (Amin).

Vad gäller de människor som efter en inbjudan konverterar till islam betonar en av predikanterna vikten av ansvar. När människorna har konverterat förväntas de också följa de plikter och etiska regler som gäller:

So the meaning of this allegiance is very important for Muslims, because you will be counted on the Muslims, and then you will have the responsibilities for that also. So Islam is a very high value religion (Ahmed).

När predikanterna talar om islams syn på religionsfrihet lyfts det vanligen fram berättelser från historien. Oftast använder de exempel som behandlar relationen till judar och kristna inom det islamiska väldet. En predikant nämner ett exempel från historien som beskriver den islamiska staten under °Umars regeringstid (634-644):

I will tell you some stories during the early time of the Islamic state. For example, [namn], he wanted to increase the size of a mosque. So that was in Egypt. So he wanted to destroy a house of a Coptic woman – Coptic means that she is Christian – so he offered her money, but she disagreed. So despite that, he destroyed the house and built the extra part of that mosque. So she knew that the Islamic state is justice, so she complained to °Umar, which was the *khalīfa*. So °Umar ordered to destroy this extra part of the mosque, and to rebuild the house of the Coptic woman. And he ordered [namn] to be the supervisor of that building. So this is the justice of the Islamic state at that time (Ahmed).

Citatet utgör ett exempel på hur etiska förhållningssätt i den islamiska staten målas upp som ett ideal. Förhållandena används som exempel på islamisk etik och värderingar vad gäller relationen till andra religioner. Friheten till religion betonas av flera predikanter. Ett annat exempel (där predikanten även betonar hur islam ger direktiv i såväl andliga som världsliga frågor):

So what I want to tell you that, as I mentioned, everybody is free to choose his own religion. And when we heard all of this, and when you know all of this, we really have to be proud that we are followers of this perfect way of life, that administrates not only the spiritual kind – the spiritual side of the life – but also administrates this practical or this worldly side of the life (Ibrahim).

Angående diskussionen om religionsfrihet berättar en predikant om när Osmanska riket intog Bosnien:

Another example I want to, more recent, when the Ottoman Empire came to – I'm originally from Bosnia – so they came to that region in that time. The Mehmed al-Fatih, who were the leader of Osmans in that time, *sultān*, he made an imperial edict, where he guaranteed religious freedoms of the people. Because in that time, in [stad] in Bosnia, there lived Christians, Catholics and Orthodox. [...] And it wasn't reported they [Osmanska imperiet] destroy any church or monastery. Opposite, they used to build and sustain the church and monasteries. [...] And this edict is the oldest written human rights declaration known in history, written 1463. So, 600 years ago, almost. It was announced 326 years before French revolution, which was in 1789. And 485 years before international human rights declaration, that was in 1948 (Ibrahim).

Intressant i det här sammanhanget och relevant för analysen är att predikanten refererar till diskussionen om mänskliga rättigheter. Han menar att det anförda ediktet utgör den äldsta människorättsdeklarationen i historien. Poängen verkar vara att peka på hur dagens diskussioner i Väst om mänskliga rättigheter har islamiska rötter.

4.2.4 Relationen till Gud

We always think about good manners and behaviours to that being referred to between people, between us, between Muslims and non-Muslims - which of course without doubt is an essential part of maintaining good manners and behaviour. But we rarely think about maintaining good manners and behaviour for example with the creator, with God, with Allah (Hussein).

Relationen till Gud är ett viktigt ämne som berörs här och var i predikningarna. Det är intressant hur predikanten i det här citatet betonar vikten av ett etiskt beteende och förhållningssätt gentemot Gud, vilket jämförs (men inte nödvändigtvis likställs) med andra typer av sociala relationer. Predikanten betonar vikten av respekt i mötet med Gud och påminner om att muslimer exempelvis under dagens böner faktiskt står inför sin skapare:

How about when you have a meeting with the king of kings, with the creator, who by the way we have the privilege of meeting five times a day during our prayers. How do we prepare for such a meeting? Well, how did the Prophet and his *ṣaḥāba* prepare for such meetings? Well, the Prophet used to wear the best clothes he had, and used to put on the best type of perfume he had. He used to be in the cleanest of pictures when it comes to the time of prayer. Moreover the Prophets *ṣaḥāba*, when the time of prayer comes close, they used to be nervous, they used to feel the burden of standing in front of the creator. Use to see them sweat, and when – there are numerous stories involving the *ṣaḥāba* – and when they were asked: “Why do you feel such tension?”, he said: “How could I not feel such tension, when I’m going to stand in front of the king of kings” (Hussein).

Med detta sagt betonade predikanten även att olika typer av dagliga göromål och handlingar kan ses som en typ av Gudsdyrkan:

The second basic concept in our religion, which also involves maintaining good manor and behaviour with Allah, is *ihsān*. [...] The sole mening of *ihsān* in simple words is that you worship Allah, as if you see him right in front of you. And if you don’t really see him, remember that he sees you. [...] So any act that we perform in life, if we have the intention of it being a type of worship, it can eventually be a type of worship. For example, your daily things, your studying, your presence here – it’s in fact, if you intend it to be; it can be a type of worship. So perform these things, always as if the creator is right in front of you (Hussein).

Gudsrelationen stärks i dessa sammanhang av muslimers individuella vardagsfromhet och dyrkan. Att utföra alla handlingar som om man stod inför Gud ses som ett etiskt ideal vad gäller relationen till skaparen. Jag tolkar även ovanstående citat som en uppmaning att undvika en alltför strikt uppdelning mellan exempelvis studier, skolan, studentlivet å ena sidan och den muslimska identiteten å den andra. En dylik uppdelning skulle kunna leda till att muslimer alltmer tar del av exempelvis seder och festtraditioner kopplade till universitetet, något som i sin tur skulle kunna innebära kompromisser med ett islamiskt leverne (jmf Larsson 2009b:64-66).

Ett koncept som bär på en mer vardaglig, individuell och fromhetsbetonad Gudsvörndnad förekommer hos flera predikanter. Ett vanligt begrepp i det här sammanhanget är *du‘ā*.³⁷

³⁷ *Du‘ā* syftar generellt på personliga/individuella böner utöver tidebönen, *ṣalāt*. Bönerna består vanligen av en efterfrågan, åkallan eller önskan om något (Gardet 1965:617).

So what is *du'ā'*? And we must realize that this *du'ā'* has a great weight in this religion. So *du'ā'* is – what it means literally is to call upon, or to request. We all make *du'ā'* in our needs, we all do that, we all submit to Allah (Abdullah).

Vad gäller *du'ā'* är det viktigt med rätt intention, *niyya*.³⁸ Detta betonas starkt av en predikant som menar att hjärtat alltid måste ”närvara” när muslimer visar Gud vördnad och/eller ber om något. Förutsättningarna för en god relation till Gud finns alltid *inom* människan:

[...] one of the greatest preconditions is the presence of the heart: you must have an intensitive heart. Because at the end of the day, it's your heart that is making *du'ā'*. You are asking Allah – it is not an external matter, it's an internal matter (Abdullah).

När predikanterna talar om relationen till skaparen – exempelvis vikten av vördnad och dyrkan i vardagen – varnas det emellertid ofta för *shirk*.

Those who are too arrogant to ask from Allah, what is their punishment, or what will they have? Allah said: [arabiska] “Indeed they will enter the hellfire, humiliated”. [...] Making *du'ā'* to other than Allah, is a pure *shirk*. *Shirk* is the sin that Allah doesn't forgive (Abdullah).

Each individual Muslim, you, between yourself and between your lord, defer to make justice between you and yourself to worship Allah, the one and only one God. Not to worship something other, to worship something else, to worship any other human being – is not justice, it's injustice. In [arabiska]: *shirk*, to worship something other than Allah, is the biggest injustice, as the *Qur'ān* tells us (Hassan).

En predikant artikulerar i det här sammanhanget hur muslimer – utan att själv vara medvetna om det – kan hamna i problem. Diskussionen gäller hur det pratas om exempelvis väder eller tid. Predikanten menar att många klagar över dåligt väder, att tiden går för fort, eller dylikt.³⁹ Tanklösa uttalanden av dessa slag kan omedvetet leda till ett oetiskt handlande i relationen till Gud – och i värsta fall kan de leda till en form av *shirk*:

Well if you look at what do we usually do or say, we usually say: “The weather is horrible, the weather is terrible, it's a disaster, it's the worst weather in years”, or sometimes we even start swearing or calling names. But where did all this weather, for example, come from? [...] If you are

³⁸ *Niyya*, intentionen, utgör en viktig förutsättning för alla handlingar föreskrivna i *sharī'a* och återfinns i människans hjärta (Wensinck 1995:66).

³⁹ Temat ”tid” har tagits upp i andra predikningar på Chalmers (jmf Larsson 2009b:59).

a believer, you know that only God is behind all this. And that everything is following a very sophisticated system, in a highly specialized manner, in a spectacular harmonious fashion – which can't possibly exist without the unique planning of the almighty (Hussein).

[...] So whoever swears on time or weather, or any other similar creation, is bound to be one of two. Either he's directly insulting God; or without knowing has fallen into a form of *shirk*, or worshipping someone aside from God. Because that person is thinking that that creation which is time or weather or something else is doing something on its own, alongside God. And as the Prophet said: "Man may say a word, not seeing any clear harm in it, but he falls with it seventy autumns [år] in hellfire" (Hussein).

Det ges vidare förslag om hur muslimer på ett bättre sätt kan uttrycka sig om vad de uppfattar som besvärliga väderförhållanden – utan att handla oetiskt i förhållande till skaparen. Ett sätt kan vara att fokusera på vad den här predikanten uppfattar som positiva aspekter:

So one must be very careful, when saying or talking in regards to God or his creations, and should be on the contrary, should think of the possible reasons: like certain things take place, and the possible benefits or signs by these creations or events. For example hot weather, when we experience hot weather in the forms that we can stand it, what are the benefits that we can think about? Well hot weather, for starts, reminds us of the heat of the ultimate hellfire on the day of judgement. Of course it doesn't form even a simple fraction of the hellfire. But it is a reminder. So a polite way of dealing with God and his creations is saying for example that: "Today is hot" and everything, but you pray to God to save you from hellfire. That's a polite way of dealing with God (Hussein).

Ett intressant ämne som dyker upp i det här sammanhanget är frågan om predestination. Flera predikanter betonar hur muslimer bör acceptera vad de får och vad som händer dem. Att acceptera händelser i livet som Guds vilja är viktigt och utgör i sig ett exempel på ett etiskt förhållningssätt till skaparen. Så länge muslimer upprätthåller ett etiskt leverne och är starka i sin tro kan de räkna med att det som händer är av godo – även om de inte alltid på en gång är klara över meningen med händelserna.

An important aspect in maintaining good manners with Allah is accepting what you get, what happens to you eventually or in your daily life. After of course doing your part, and doing the best that you could. [...] Everything that happens to a believer is good, even on the short or even on the long run. But we have to have faith in God (Hussein).

En annan predikant uttrycker detta på ett annorlunda sätt. Han menar att *du^cā^ʿ* utgör det enda som upphäver predestination:

[...] the Prophet said, nothing repels predestination, or [arabiska] in Arabic, except *du^cā^ʿ*. What is predestinations? Well [?], things that are decreed to happen to a person, and he ask Allah for his help to keep him safe. Well his *du^cā^ʿ*, is the type of worship that will repel this predestination [...] (Abdullah).

Det skulle dock kunna tolkas som att poängen här är liknande: händelser som inte för något gott med sig, kortsiktigt eller långsiktigt, drabbar inte den som lever enligt islams principer. Det senare citatet innehåller emellertid en särskild betoning på *du^cā^ʿ* i det här sammanhanget.

En annan intressant diskussion gäller *hur* muslimer uppnår ett etiskt handlande. I följande citat – där vikten av bön diskuteras – betonar predikanten hur Gud genom att den troende ber hjälper denne till ett etiskt leverne. Att individen i sig själv innehar en stark vilja hjälper inte när det gäller att bryta negativa vanor.

So sometimes some people even say that “I’ve some problems: like I have this, I come with this stuff, I do this, like, I drink alcohol, or I take some drugs. I’m not going to start praying unless I quit that”. Look at it, they say “Until I quit this, I’m not going to pray *ṣalāt*”. But the reality is quite opposite, Allah in the Qur’ān says, what? [Arabiska] It’s the *ṣalāt* actually is guarding the person, he’s keeping you away from this wickedness, from the sins, from the disease, what you have, it’s *ṣalāt*. When you pray the *ṣalāt* properly, when you like establishing, [arabiska], establishing the prayer, it’s Allah who makes your [?], who makes your will strong – I mean, capable of resisting people. [...] It’s not from you, it’s not from your strong will that you can resist the drugs you were using before, and you start the *ṣalāt*. No, you start the *ṣalāt*, [arabiska], and the *ṣalāt* will transform you. That’s the way you gain some status relationship with Allah. Then Allah will make it easy for you to leave all this evil, all this outside addiction behind (Ali).

Poängen är intressant. Att *inte* utföra plikterna, i det här fallet bönen, med hänvisning till de vanor som betraktas som icke-muslimska (att ta droger, etc.) – framstår inte som önskvärt. Plikterna som hör till ett islamiskt leverne har tvärtom, menar predikanten, en transformerande kraft då individen börjar följa dem.

4.3 Påverkan från islamisk väckelse och predikoinstitutionens ramar

4.3.1 En universell inriktning

Ett tydligt drag i materialet är den universella inriktningen. Den muslimska gemenskapen framställs som gränsöverskridande vad gäller kultur, nationer, geografiska områden, etc. Detta synsätt framkommer implicit när predikanterna pratar om islam som bärande på globala värden såväl som explicit när en av dem understryker att Gud vänder sig till ”the whole of muslims”, där den muslimska tillhörigheten blir den viktiga framför andra markörer. Muslimer har ett ansvar inför Gud, ett ansvar som det ofta refereras till i form av principer som ska följas och efterlevas. Det är viktigt att följa dessa principer för att kunna inkluderas i den globala *umman*. Inte sällan liknar predikanterna detta ansvar vid en typ av kontrakt eller anställning:

And what is the responsibility of the Muslims? [...] If you're a manager of a company, you have certain responsibility to carry out the job. If not so, the employer will kick out us. [...] So the same rules applies here in the law of Allah (Muhammed).

For example, when you arrive from your countries, most of you, into Sweden, you have to sign a certain declaration. That you have to obey by the rules, right? I mean, they have certain, minimum requirements that you have to fulfil in order to be allowed in here. Same thing works with the *umma* of Islam for the Muslims (Ali).

En möjlig konsekvens av den teologiska och kulturella mångfald som råder bland predikanter verksamma inom CIF, kan vara ett större fokus på vad predikanterna uppfattar som enkla och *grundläggande* principer inom islam. Exempel här kan vara principer som rättvisa, jämlikhet och vikten av att upprätthålla en god relation till skaparen. Inte sällan legitimeras principerna genom att predikanterna hänvisar till utvalda Koran- och *hadith*-citat. Att på detta sätt försöka hitta gemensamma nämnare för muslimer med olika bakgrund – förutsatt att detta är något predikanterna strävar efter – är förstås ett sätt att förena muslimer i en diasporasituation. Men det kan också vara relevant att granska dessa tendenser utifrån predikans roll inom islam i modern tid. Tendenser som går ut på att eftersträva enhet, att använda sig av ”sunda” källor, att undvika splittring och att inte behandla alltför kontroversiella frågor utgör direktiv som präglat reformen av predikarörelsen under 1900-talets senare del (se avsnitt 2.1).

Den typen av normativ etik som kommer till uttryck i predikningarna kan ses som universell. Principerna, rätt tillämpade, anses vara valida för *alla*: muslimer och icke-muslimer i alla typer av miljöer.

4.3.2 Påverkan från Väst

Det är intressant att granska hur en del av det predikanterna tar upp i sina predikningar associeras till diskussioner populära i Väst. Ett tydligt sådant fall är hur en predikant hävdar att den äldsta människorättsdeklarationen i historien står att finna i ediktet som härskaren i det Osmanska riket utfärdade i och med intåget i Bosnien på 1400-talet (se citat sidan 44). Detta kan kopplas till det Roy (2004:33) tar upp angående tendensen att diskutera koncept vanliga i Väst, och förklara på vilket sätt dessa föregripits av islam eller islamisk rätt, *fiqh*.

Ett analogt exempel kan vara hur en annan predikant talar om god krigsmoral i en islamisk armé under Abū Bakrs styre (se citat sidan 40). Redogörelsen kan tolkas som ett refererande till moderna internationella konventioner i krig som enligt detta synsätt föregripits av islamiska ideal i historien. Liknande tendenser är enligt Rudolph Peters (1996) vanlig hos dem han benämner som modernisteologer. Peters menar att muslimska teologer i det här fallet ofta gör ett *selektivt* urval av klassisk litteratur om *fiqh*:

The law of warfare is the pet subject of modernist authors. Usually they give a selective anthology of the most humane regulations to be found in the classical works on *fiqh* and compare them with modern international conventions on warfare (Peters 1996:145).

En intressant iakttagelse angående påverkan från Väst är att diskussioner om kvinnors status knappt berörs alls i predikningarna. När predikanterna talar om jämlikhet saknas fokus på kvinnors ställning. I Otterbecks analys av innehållet i den svenska islamiska tidsskriften *Salaam* framkommer det att skribenterna ofta diskuterar och jämför kvinnors status inom islam med kvinnors status i Sverige (Otterbeck 2000:164). Att predikanterna på Chalmers inte berör detta ämne i samma utsträckning kan eventuellt förklaras med att materialet avgränsats till åtta predikotillfällen och att frågan berörts under andra predikningar jag inte deltagit vid. En annan orsak kan vara att kvinnofrågan ses som kontroversiell och att predikanterna i sin predikan väljer att beröra frågor där de flesta muslimer är överens. Den senare orsaken kan förstås utifrån mer generella direktiv kopplade till predikoinstitutionen där ett viktigt sådant

går ut på att förena och inte verka splittrande inom den muslimska gemenskapen (se avsnitt 2.1). Ytterligare en orsak kan vara att predikanterna anser att kvinnofrågan är en icke-fråga och att det finns viktigare ämnen att ta upp i predikningarna.

Tendensen att fokusera på individens religiositet, vilket utgör ett bärande element i islamisk väckelse (se avsnitt 2.2), kan utläsas på några ställen i materialet. I relationen till Gud betonar flera predikanter *individens* relation till skaparen i första hand, inte kollektivets. Fokuset på individen saknar dock inte grund i islamisk teologi, där den enskildes personliga ansvar inför Gud utgör en viktig komponent. Det är exempelvis den enskilde som kommer att ställas inför sin skapare på domens dag, enligt många muslimska teologer (Larsson 2009b:59, 2006:97-104; Collste 1996:71).⁴⁰ I andra predikningar vänder sig predikanterna ofta *både* till den enskilde muslimen och till den muslimska gemenskapen när det gäller plikter som ska utföras.

I sin beskrivning av den islamiska väckelsen menar Roy (2004:28) att teologiska och intellektuella diskussioner ofta får stryka på foten till förmån för en personlig fromhet och religiositet. Denna tendens är inte helt tydlig i materialet. Teologiska och intellektuella utläggningar är exempelvis vanligt förekommande i predikningarna. Förvisso används *du^cā^o*-konceptet av en predikant på ett sätt som ringar in betydelsen av en personlig och inre fromhet inför Gud (se citat sidan 45-46). Den personliga religiositeten får i det sammanhanget spelrum och "hjärtats intention" utgör den viktigaste förutsättningen för att kunna utöva *du^cā^o*, enligt predikanten. Samtidigt har *du^cā^o*-konceptet en längre historia inom islamisk teologi (Gardet 1965:617) och borde således inte vara något unikt för islamisk väckelse. Huruvida de tendenser inom islamisk väckelse som starkt betonar individens *religiositet* finns representerat i materialet är mot bakgrund av detta tveksamt. Möjligen kan sådana tendenser ses då några av predikanterna betonar vikten av religiositet och Gudsdyrkan i vardagens handlingar och göromål (se citat sidan 45-46). Men det står också klart att flera predikanter väljer att *inte* beröra vikten av personlig fromhet – eller religiositet – i någon större utsträckning.

⁴⁰ Det ska dock påpekas att det varken bland äldre eller nutida teologer återfinns enhetliga beskrivningar av livet efter döden (Larsson 2006:97).

4.3.3 Förekomsten av *da^cwa*

Vad gäller budskapsspridandet, *da^cwa*, väljer en av predikanterna att aktivt betona detta och *da^cwa* är huvudämnet i hans predikan. Plikten riktar sig till den enskilde muslimen såväl som till kollektivet och slås fast som ett viktigt ansvar inför Gud. Ingen av de andra predikanterna betonar detta lika tydligt, även om några refererar till budskapsspridandet på sina ställen. En annan predikant betonar (se citat sidan 41) hur indirekt⁴¹ *da^cwa* fungerade väl på profetens tid: budskapet spreds genom att människor iakttog följeslagarnas, *ṣaḥābas*, etiska handlingar och värderingar. Han menar dock att muslimer idag har ”förlorat sina värden” och inte längre är i stånd att fungera som föredöme för potentiella konvertiter bland icke-muslimer. Istället bör muslimer sprida de islamiska värdena genom att berätta för icke-muslimer om Muhammeds *sunna* (hans exempel och sed).

Föremål för *da^cwa* är i materialet oftast bokens folk, det vill säga judar och kristna. Människor med annan trostillhörighet, alternativt de som saknar tro, talas det kort om i ett par predikningar. Bland annat nämns i förbigående ”agnostiker” och ”kritiker” när en predikant talar om hur muslimer bör undvika onödiga konflikter med icke-muslimer. Att predikanterna ofta vänder sig till judar och kristna när de talar om spridandet av det islamiska budskapet – vilket är fallet i flera predikningar – kan ha åtskilliga anledningar. Relationen mellan muslimer och bokens folk beskrivs på flera ställen i Koranen.⁴² En vanlig norm som föreskrivs av flera teologer gällande den islamiska predikans innehåll är att basera resonemang på ”sunda” källor som Koranen och *ḥadīterna* (se avsnitt 2.1). Ett liknande fokus på dessa källor är vanligt även inom de islamiska väckelserörelserna (se avsnitt 2.2). Andra orsaker till att predikanterna ofta i liknande sammanhang pratar om judar och kristna kan vara teologiska likheter och att judar, kristna och muslimer ur ett islamiskt perspektiv har många av de tidigare profeterna gemensamt.⁴³

⁴¹ För en diskussion om skillnaden mellan direkt och indirekt *da^cwa*, se avsnitt 2.2.

⁴² För en diskussion om detta se Larsson (2006:72-82).

⁴³ Syftar på föreställningen om islam som en uråldrig religion (se avsnitt 2.1).

5. Slutsatser och avslutande reflektioner

Syftet med undersökningen är att undersöka hur islam kommer till uttryck i åtta fredagspredikningar som hölls på Chalmers tekniska högskola i Göteborg våren 2010, anordnade av Chalmers Islamiska förening. Utifrån analysen av temat etik i de predikningar jag deltagit vid, har jag kunnat visa att globala islamiska idéströmningar sannolikt har betydelse för vad som tas upp i predikan på Chalmers. Jag har även argumenterat för att predikningarnas innehåll bör förstås utifrån historiska diskussioner och teologiska utläggningar om predikotraditionen.

Analysen visar på hur bärande tendenser inom globala islamiska rörelser finns representerade i de predikningar jag valt att undersöka. Det som kanske framkommer tydligast i det här sammanhanget är föreställningen om en global muslimsk gemenskap, *umma*. Men andra tendenser kopplade till islamisk väckelse förekommer också i materialet, exempelvis spridningen av det islamiska budskapet, *da'wa*, och tendensen att behandla diskussioner populära i Väst utifrån islamiska perspektiv.

I predikomaterialet kan urskiljas en tendens att slå fast etiska normativa principer, som predikanterna uppfattar som islamiska. Dessa kopplas inte sällan till föreställningen om den globala islamiska gemenskapen. Genom att fokusera på temat etik har jag kunnat se hur viktiga principer ställs upp angående rättvisa/jämlikhet, relationen till icke-muslimer och relationen till Gud. Predikanterna ger förslag på hur principerna ska tillämpas i olika situationer. Fokuset på vad man uppfattar som grundläggande etiska värden och handlingar kan även ses som ett försök att förena muslimer med olika kulturella och teologiska bakgrunder.

Vad gäller relationen till icke-muslimer visar materialet på både exkluderande och inkluderande tendenser: å ena sidan delar alla, enligt flera predikanter, samma etiska ramverk i ett idealiskt islamiskt samhälle; å andra sidan finns det teologiska bärande element om vilka det inte går att kompromissa.

Det finns i predikningarna ett tydligt fokus på Koranen och *ḥadīth*-litteraturen när det gäller att legitimera olika utläggningar. Detta kan förstås mot bakgrund av ett liknande fokus inom islamisk väckelse, samt utifrån handböcker och predikoanvisningar som spridits under 1900-talets senare del.

Det bör påpekas att de resultat jag fått och den analys jag genomfört inte kan separeras från valet av perspektiv. En studie av innehållet i predikningarna utifrån andra perspektiv leder sannolikt till andra typer av resultat och slutsatser. Fokuset på temat etik innebär också att en del andra intressanta temata som tas upp i predikningarna lämnas åt sidan.

Huruvida resultaten i undersökningen är representativa för islamisk predikan i Sverige är svårt att avgöra, då mycket lite forskning finns inom detta område. Således är inte forskningsresultaten generaliserbara i någon större utsträckning. Framtida forskning får exempelvis visa på vad som kan tänkas vara viktiga likheter och skillnader vad gäller innehållet i islamisk predikan på olika platser i Sverige.

Källförteckning

Predikningar

Anmärkning: Då materialet inte är officiellt utgivet syftar det angivna året på året då inspelningarna av predikningarna gjordes. Namnen är fingerade och titlar saknas (för en diskussion om eventuella titlar, se avsnitt 1.3.1). Materialet finns arkiverat hos undertecknad i form av ljudfiler.

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Bilaga: transkriberade predikningar

Anmärkning: bilagan innehåller grovtranskriberingar. Det har inte funnits tid till en mer noggrann korrekturläsning, varför inkonsekvenser och stavfel förekommer i det transkriberade materialet.

Predikan 1 – Ali

Dear my respected brothers. Just because of some outside incidents that I have to go through myself last weekend, I just witnessed myself some unfortunate helpless conditions of the *umma*. Especially those around us, regarding the number one *fard*, obligation, which is called *salat*; and how they neglect it with no excuse whatsoever. I decide to devote this *khutba*, to, speaking a bit roughly, to [?] Muslims. With one concern, basically for those brothers. So upon the history of Islam, we know that, from the history of the kaba: how it was built and by whom it was built. It was built by Ibrahim and along with his son, Ismail. While they were building the kaba, brick by brick – and of course this is the place, this is the sanctuary that's going to be the direction, the *qibla*, of the every single believer on the face of the earth, until the day of judgement. And the *dua*, while they were building the house was, [arabiska], Ibrahim, he is [arabiska], the chief of the [?] along with Muhammed. He is making the *dua* and he is stressing number one and important is the concept of *salat*. And he say like: "Make me [?]". So, we can actually see their example in the case of Musa as well. One from the history we know that when he was travelling back from Madyan to Egypt, and at a dark cold night he sees a fire and he thinks that maybe there's a bunch of people around it. So he says to his family: "I will just go and just find out the way, because probably they were lost as well, and I just bring some brands so you can warm up yourself". And [?] he goes there, and it's not a fire, I mean lead by some people or anything, but it's the light of Allah. Just imagine, the first thing, the first message, that Allah says, can you imagine that, like the Allah is talking to his creation, and the first meeting, and the first conversation is – what? [arabiska]. The first message, the first meeting, it's not talking about anything else but *salat*: the first commandment. It's again, I stressing you, once again that in course of the *salat*. And whatever the conversation follows, it comes then. So anylike, let's say more about Allah told about himself maybe, about [?], about his mission. But the number one was starting from *salat*. And the Isa, you know his miraculous spirit, and [arabiska] we are all Muslims, we

believe in miraculous spritis. [Arabiska] The Maryam, the pious woman. When she brought the baby back, after giving birth to it. And the baby was one day old, I mean the same day she gave birth and she came back. And the [?] child, her outside, her clan of people. They were quite surprised by that, how could that happen, that, with a woman, who nobody touched, is not married, and – she has baby just like that. And of course, just imagine yourself, no matter what Maryam could have said herself, nobody would have buy it, right? Nobody would have believed it, like: “It’s like miraculous, the angel came to me”, the people don’t buy it. So this is the wisdom of Allah, that he said: “Don’t speak, whenever you see, whoever you meet on your way back, just tell him [arabiska]: “I’m just passing, so I’m not talking to anybody today”. And Allah, through his own miracle, made that baby, Isa, to speak. And what’s the first, number one thing he speaks, the message number one he says, is – of course, that’s of greatest importance when the one day old child is speaking – and number one he says is: [arabiska] “Look at the message”. He says: [arabiska]. The number one conversation, the number one thing that this baby orders is – what? He says: “I’m the servant of Allah”. And he right down goes again to *salat*. I mean, no conversation regarding the miraculous [?] of Allah and how these thing happen. No, he’s going directly to – I mean, whatever your miracle is surprised to see, something like a [?] maybe never have happen before that in the history of mankind – but [?] the number one message is given again: the *salat*. So, in the Prophet, from his own biography, we know that, how the *salat*, the prayer, number one fard, the pillar of Islam was commanded by Allah. If you just pay attention like, any single, every single commandment, let say if it’s *zakat*, or it’s like [?], or it’s like *hajj*, anything, *halal* and *haram*, everything was delivered through the angel Jibril, right? Almost all of the commandments, were commanded, and like outside conveyed through Jibril. But when it comes to *salat*, the things changed. Allah decides to call his prophet into the seventh heaven, into his own – even the higher than that – to his own presence. Jibril comes and takes the Prophet together up with the meeting with his lord. And all the purpose, and only single reason, for this miraculous [?] event is only ordaining the *salat*. It was so important that Allah preferred to ordain it in direct conversation, as it was with Musa, as it was like Miraculous Isa as well. And [arabiska] when they reach the seventh heaven, Jibril stops, and he says: “Muhammad, I’m not allowed to go further, so you have to proceed on your own.” That’s the place where not a single, no human being, or no creation you can see, no creation has ever set foot, until that moment. Neither even the Jibril, the chief of the Angels. If he didn’t ever had a chance to go beyond that, it

means, no creation had ever had it before. And [arabiska] on the seventh heaven. And it was like the communication not between Allah and the world existed. All the commandments goes down from Allah and the angels are responsible, they take it and bring it down to earth. And everything that's taken from the earth, all the, let's say, the record of deeds or whatever, they go up to the [?] again, and they leave that there, and it goes up [?]. Even the angels don't go, [arabiska], so the messenger is going, for the first time in the history of creation. And what was the message, what was the conversation all about? The conversation was [arabiska] – it's quite amazing – Allah has ordained fifty times a prayer a day. Fifty times. Yeah, because, it's [?] ask of the deed, it's not Allah, he can do whatever he wish. We belong to him, we are his property, and we could have done it easily, fifty, easily. But, and [?] of course his obedience with Allah, he accepts that. And on the way down, on the sixth heaven, he meets Musa. And Musa ask what you, what Allah, what your lord has commanded, and he says: “fifty times a prayer a day”. And Musa being, I mean, the [?] with the experience, because [?] is like, it's the first few weeks of his [?], about his receiving the commandments, he hasn't had this outside experienced so far with the people. And Musa, he comes into play, and he says that: “I've experienced with [?], your people is not going to be able to pray fifty times a day, it's impossible.” He says: “Go back to your lord, ask to reduce it”. Then he goes back, and it happens several times, up and down, until it reaches five. It goes like to forty, thirty, and twenty, [?] five. [Arabiska] If you pay attention, in the Quran for example, in many places like, whenever it's some, let's say in *haji*, for example, that's what's coming to my mind right away, in *haji*, for example there's, the things that you, I mean, when you break the rules, we call this, like, crimes, right? We call this a crime. And for a certain crime, for example the one who shaves off his head because of some disease or stuff before, I mean, before they're slaughtering the animal, what they have to do, is either, it says either, it's like you fast or give charity, or you bring another [?] the animal to the slaughter. See, this is like alternatives, if you can't do this, do this, if you can't do that, then do this. [Arabiska] When it comes to *salat*, when it was fifty, it says: “Wow, we're not able to this, too much”. Allah(?) Didn't say that, okay, then just make *haji* every single year, and like, no *salat*. No, if you notice that nothing is replacing the place of *salat*, and like, in the case of other commandments. It's like, okay, it went down until five prayers, ten times less, still the *salat* has to stay [?]. So, and [arabiska] and that's the wisdom of Allah, of course Allah is like [?] knowledge. He knows that our capability, and our, actually the future as well like, of course he knows that eventually is

going to be five times a prayer. But the whole wisdom behind starting from fifty is [arabiska] stressing the *aya* and the Quran which says: [arabiska] “All you have to do is just worship, you don’t really have to bother (about?) anything else, that’s your number one priority”. And [arabiska], in order to kind of, how to say that, just to materialize or just to show it like an evidence, this is what happen between the Prophet(?) and Allah(?), this is the conversation. And [arabiska], if you look in the Quran, Allah, whenever talks about the *salat*, whenever he talks about the *salat* it doesn’t really say: “Just pray”, right? [?] Doesn’t hear “Just pray”. The terminology or the command that Allah want to tell us is: [arabiska] is much wider and more broad concept, [arabiska] it means like to establish the prayer, it means it’s constant, it’s according to it’s rule, it’s like [?]: It means like: you understand what you’re saying, and you’re concentrated on your prayer, not somewhere else or what the matters of [?] whatever. And of course: on time. Regularity, on time, [?]. These are the things what to call: [arabiska] establishing the prayer. So even, [arabiska], the commandment of prayer, it’s was established I mentioned you, over the, in a few, in the beginning of the few weeks of the [?] of [?]. And it was established before banning the alcohol. We know from the *aya*, right? [arabiska] Exactly. And we know that. And it was actually ordained before the, I would say, the *zina*(?), before gambling, before many, many other things. Can you imagine that, that the [?] of the *salat* which though some of us, unfortunately even sometime many of us, just take it for granted. Even Muhammad said: [arabiska] he said: the contract, the agreement – whatever you call it – “Between us” it means [arabiska] between Allah and us, the Muslims, “Is *salat*”. And it says like: [arabiska] whoever leaves the *salat* [arabiska]. It’s like a contract, you sign a contract, when you are Muslim, you agree to fulfil certain conditions. For example, when you arrive from your countries, most of you, into Sweden, you have to sign a certain declaration. That you have to obey by the rules, right? I mean, they have certain, minimum requirements that you have to fulfil in order to be allowed in here. Same thing works with the *umma* of Islam for the Muslims. If you want to be called *umma* of Muhammad, if you want to be called a Muslim, these are the rules. And the *salat* counts as number one. And this amazingly enough that, you know, [arabiska], agree that committing a major sins, does not really take a person out of Islam. Right? That’s the consensus of the *ijma* of the Muslims, scholars. But [arabiska] when it came to *salat*, there was a big, big dispute, disagreement. It was reached to certain levels that, you can see that, where the scholars never – almost never – disagreed on other, I mean the great sins, the major sins, but when it comes to *salat*, the majority is here as well,

and the majority on the other side, like left and right, some claim that he's still Muslim, but outside the bigger portion, they would claim, according to the hadith I [?] you, that the contract between us and Allah(?), they say that: "No, they are not, they're just living the fold of Islam", this is what the scholars say, this is how dangerous it is. And, there's, there's the example of the [?]. For example, just what, why this, this example is might be helpful because, I myself is sometimes witness of people who say: [Arabiska] "I believe in God, I believe..." - let's say - "In [Arabisk term], I believe in [Arabisk term], I believe in resurrection and... this shall do the job, so kind of, maybe I will just get maybe a bit punishment or [?] but it shall do the job, because look at the others, like just pointing to the disbelievers or something, he believes none of that, so I should be, I mean, I should have some kind of [?], some kind of priority, in front of Allah. But [?] look at Iblis. Iblis actually, he was sometimes in the presence of Allah(?), he was in the presence of the angels. He witnessed, he knows, he knows more than us, what's the [?] life, because probably he have seen it. How is the [?]. He believes in the day of resurrection. Right when the [?] was what, taking him out of his presence, because he didn't make one [?] to others [Arabiska]. Give me a respite to the day of judgement, to the day of resurrection. Iblis believes this. He believes it outside of a more [?], [?] and conviction, than outside some or many of the people. Because we believe it as a [?], but some part was, maybe [?] maybe was revealed to [?]. So and look, single [?], he didn't make a single [?] [?]. And look those who just neglect the prayer, who claim to be a Muslim, or like, or sometime what we even call a "Juma" (?) Muslim. Even if we take the fard *salat* only, he's just living seventy [?], right, seventy [?], it means like thirty-four [?] every single day. And just imagine what, what might happen, what's waiting for that person [?] to, I mean, for, for likely, how should I do not estimating Allahs [?] [?]. And, so, even, from the Quran(?) we know that when the [people of *jannah*?] ask the [people of *jahannam*?], right? What was the problem, and what, how comes you ended up in *jahannam*, in hellfire? What brought you here, what's the reason? They say what? The question is what? [Arabiska], what brought you, what entered you in, made you enter to hellfire? And they say what? The first, the first, first reason, they give, yeah, number of reason, but number one they mention is, what? [Arabiska], "We're not of those who used to pray." Yeah, [Arabiska], they're bringing it number one reason. Number one, they didn't, they're not just starting from, we used to drink a lot, we used to, used to, be drug-addict, or we used to do this or do that. Number one is coming *salat*, number one. So, we hope that *inshallah*, *inshallah*, Allah will guide those among us, and us as

well, especially we call [?] [?] I mean neglect(?) [?] towards the *salat*. And *inshallah*, Allah will guide us to [?] take some heat from the words [?] [?] now.

[Predikanten sätter sig ner, ställer sig sedan upp för att påbörja nästa del]

Dear brothers, and, of course that we have a lot of distraction around us, like, you can name a lot, you can just have school, you can say it's like your hobby could be, it's like TV, internet, anything. But these, all the things for, just serving you, I mean, it's looking just only for distraction. I mean unless, you use or put everything in the right perspective. So, we shouldn't, nothing, nothing should be over or in sacrifice of *salat*, nothing, it's impossible. Or some people might say that, even sometimes I use to come across, they say like: "*Inshallah* I will start praying, let's say on next Ramadan, or I will start praying on next month". [Arabiska], they're just setting a condition. They're setting a condition [Arabiska]. Just know that if your death, which the most closest thing probably, rather than next Ramadan, the death is much closer, it's more probable, than the next Ramadan. The next Ramadan might never come, for you, or for some of us, or even me. So sometimes some people even say that "I've some problems: like I have this, I come with this stuff, I do this, like, I drink alcohol, or I take some drugs. I'm not going to start praying unless I quit that". Look at it, they say "Until I quit this, I'm not going to pray *salat*". But the reality is quite opposite, Allah in the Quran says, what? [Arabiska] It's the *salat* actually is guarding the person, he's keeping you away from this wickedness, from the sins, from the disease, what you have, it's *salat*. When you pray the *salat* properly, when you like establishing, [arabiska], establishing the prayer, it's Allah who makes your [?], who makes your will strong – I mean, capable of resisting people. It's the blessing from Allah, not from us, that we reject the evil and accept the god, it's Allah, that's the [?] of Allah, forgives the god to him, he will, he keeps away from evil and bad things, [?] ever he wills(?). And, for that, you should have certain ways [?] in front of Allah. Wait. It's not from you, it's not from your strong will that you can resist the drugs you were using before, and you start the *salat*. No, you start the *salat*, [arabiska], and the *salat* will transform you. That's the way you gain some status relationship with Allah. Then Allah will make it easy for you to leave all this evil, all this outside addiction behind. This is how it works, the *salat* will keep you pure, and keep you safe. So, that's the, I would really, really stress that point, like, it's, in anyway we say that [arabiska], but the number one step, it's us who does the step number one, we do. We have to show how serious we are, we have to show how

determinant we are towards making one single step towards Allah. One step. You show first, then Allah will take care of the rest. It's not the other way around, because Allah isn't serving neither of you, nobody. Because Allah doesn't serve. You just, don't just just relax and sit, and Allah just, out of nothing will, do something for you. You first, you start, you do your best, you prove Allah that what you have intention in your [?] inside you, is so serious, so motivated that Allah can see it. Whenever Allah sees it, *inshallah*, he will respond, he will, *inshallah*. And [arabiska] when we just see, when we just travelling some time, so even the outside, when you see [?] the Muslims who use to be, what? [?] some prayer. Whenever the time for *salat* comes, I mean, you see that, I mean, they're just looking around the place where they can pray, or asking the people for the direction of *qibla*, right? Some even have, I mean, full equipment, down to the compass. [arabiska] Whenever I see myself in Sweden(?), it's amazing, it's amazing [arabiska]. For those, I mean, who are really, really, still neglectful(?) for *salat*. I mean, for those who just [?] [arabiska] that even for that, I mean, there's some for(?) even beyond that, they don't even think of that. But when you just determine to start the *salat*, just please, just try to pray the *faraid*, seventeen *rakahs* a day. Only five. I mean, if you start all [?] from now then, it might be difficult for someone [?]. You have to start from the minimum obligation first. Then, *inshallah*, you can increase it with adding [?] to it. And [arabiska], Muhammed, from his biography again, we can see that, in the last moments, when he was lying in the lap of his wife, [arabiska], the last *wasiyya*, the last commandment he gave, that's going to be number one, I mean, really important, right? I mean, we know that, when a person is dying, when he makes a *wasiyya*, we are extra careful to hear what he's going to say, and what's it's going to be like, because it's going to be something special. So, what was the last message of Muhammed? It was [arabiska], number one thing, and it's mentioned(?) twice, "Guard the prayer, guard the prayer". Because as I mentioned [?], [arabiska], that's the contract, if you don't have *salat*, Allah, he have nothing, nothing, if the *salat* is not in the proper(?) place(?). Because [?] [?], that's the *salat* number one, he(?) will(?) be(?) after(?). If your *salat* is fine, then the accounting will proceed further, on other deeds, [?] could be *zakat*, *hajj*, [?], or some other charities, things. But if the *salat* is messed up, no matter how perfect you [?] the rest, it's going to be [?]. Now, my dear brothers, I'm just reminding you again, just be more extra-cautious and just, just make a determination, [?] even make decision and just to make, I mean [arabiska], just to make [arabiska], at least just try to(?) maybe a few days, maybe a week. Can't you do this, isn't it

possible, just try to see. Is it that impossible that you think now? Just one week. Don't you have that [?] will, or determination just, just to force yourself somehow, until Allah will see that determination on you, you can do that. It's the *salat*(?). That's the *salat*(?). And, so, my dear brothers, basically, that's what I was going to say today. And I hope that Allah will make us understand this simple, yet the heaviest deed, is called *salat*, and to be more serious and more attemptful to it. And we hope Allahs guidance for it.

Predikan 2 – Hassan

Brothers, today we are here to hear Allah's word and to be near to our Lord. In Friday *khutba* it was usually each imam, in his *khutba*, he finishes his *khutba* with one verse, which is a very important verse: each *khutba*, usually they finish it with this *aya*: with this promise, with these values, in this *aya* are the values which Islam has brought with, these values are common to all people: Muslim or non-Muslim, the believer or the disbeliever, they have common values. It says that: Allah wants from us to make justice, and [Arabic] to make things by the best way, and to give to other people, to share with the others – especially with your relatives and other people. And Allah wants us not to do these things [Arabic]: the most evil, the most bad things, that nobody, no human being is going to show himself to the other people when he has done this bad, or this evil, *al-fahsa*. And especially they talk about *al-fahsa*, the big sins, and between these big sins it's named in the Quran usually the *zina*, it's called *al-fahsa*, to get a sexual relationship outside of the marriage. It's one of the biggest, and to be non-obedient with your [?], to lie, and this is the big one, which no one wants to show to the other. This is *al-fahsa*, big one. *Al-munkar*, or the bad things, or the evil things, which is less than people sometimes, they show, they do it between the other people. But the other people will not allow it, they will be against it, they dislike it. But the people may be doing that. This is the *al-munkar*. These three values are common between the people not to allow the bad things to come, not to allow the evil – which can destroy the human being, which can destroy the family, which can destroy the society. Today we will speak about justice, these values which are common, this justice with people fighting to get justice, they do what they want, they are going to offer everything to get justice, and they are looking for justice. If they have not justice in their country, they travel to other countries, to join justice, if they hear there is justice in another country. That is what happened to Prophet Muhammad, and his [Arabic term] when they were(?) in Mecca in the first, when(?) [?] and in justice in the society, they did not allow the Muslim, the new Muslim, to practise, to worship God, to worship Allah, not allow them to be free, they make it difficult for them. So what Muhammad, he said to them, he told them, they have to travel, they have to go to the other city, to the king. There is one king, he is, no, he tells them [Arabic], "go to Abyssinia, al-Habasha, in Africa, - now it is called Ethiopia maybe – there was a king who judged with justice, nobody has to be afraid that there will be injustice coming to him, and [Arabic term] they take the way, because to be in justice. And that is what Muhammad made when he travelled from Mecca to the Medina and it is the [?]

society of Muslim. What he do, he writes the laws for all citizens in this society, Muslim or non-Muslim, and he brought it in justice. Each one, he have what he have to do, his duty, and he knows what is his rights. This is the justice, this is the value, that Islam is coming with. And this is what we need. And if we look to Umar, the second *khalifa*, when he was very popular between the people with justice. He got some representante from Rome to visit him, and to talk to him with some messages from Caesar(?) or Belidar(?) in Rome. He is asking about Umar. He didn't find him, they tell him that he is sleeping outside. He have not a big palace, he has no guards to protect him. He was alone. When he comes to him, he sees him sleeping near the tree. He said this [arabiska]: "You are a leader, and in your leadership you lead with justice, so you feel secure, so you can sleep in peace". That's which make the injustice leaders, they can't sleep, they have a lot of bodyguards to protect them. So we have to try to get this justice in our life. Each individual Muslim, you, between yourself and between your lord, defer to make justice between you and yourself to worship Allah, the one and only one God. Not to worship something other, to worship something else, to worship any other human being – is not justice, it's injustice. In [arabiska]: *shirk*, to worship something other than Allah, is the biggest injustice, as the Quran tells us. So to [?] then, you have to make justice with your family, with your wife, with your kids, with your relatives, with your neighbours, with your relationship, with your society, and international, in whole world, global. This is the value of Islam, this is the message of Islam, [?]. That's why each Friday, the imam tells us in the finish, in end of the khutba, he use to read this *aya*: [arabiska], and not even this justice, the *ihsan* is more than justice. If justice, if you brake my cup, to give me another cup, or to pay like, but *ihsan*, it can be both side, to give me the cup or something more, or that I forget you, this is more *ihsan*. Justice is to be like, but *ihsan* is better than there, is more than there. And *ihsan* in the ... the Prophet tells us, when he get the question about *ihsan*, about iman, about Islam and *ihsan*, he tells us that *ihsan* is: "That to worship God, to worship Allah as you like, as you see him; if you don't see him, you have to know that he see you". That is *ihsan*, that to make your best. When you know, that your leader in the world, he's looking to you, you try to make your job in the best way; but if he's not there, maybe you make something else. And this is what you have to know, that Allah see you – if you're alone, in your factory, in your work, in your job, in your family; wherever you are – Allah see you. And that's what/why(?) you have to make your best, to make *ihsan* to yourself and to the other people. And to give, to give to the other people [arabisk term]. We have not

to collect money, and collect the power, and not deal with us, give to the other people. As the rich man, you have to give to other people. The less, the minimum that you have to give is *zakat*, 2,5% of your capital that you save. This is the [?], you can give more. Islam will to make love between you and the other people, between the rich people and the poor people. They have to give to each other, and not to get a fight between the two classes: the rich one and the poor one. They have to get the charity, they have to love each other, to thanks [?] that there's some people who need, I can give them and get the reward from Allah. It's [?] not that how much I have, I'm poor, if can bare with Allah, I need Allah. If I have a lot of money, but I can't get [a] because of something. Or I have [?], but there make [?] lot of problem to me, this obedience. I'm not lucky, I'm not happy. So to get happy, you have to give to the other people, to know that Allah want us to give, not only to take, take, take. We have to share together with the other people. This values, if we put it in [?] it will make the human being happiness, successful; as an individual, as a family, as a society, as a state; and it will be all over the world, happiness and success. And the three values that to stop the bad things, the evil, it will give us the power, and that society will be in security, not to be afraid that some people have to take your money, or kill you, or take your life, or take something else. You live in security, and all the people share and have the common value. This is what we try to remember together, and Prophet Muhammad was the most one justice. One day come [namn] to him, to Muhammad, and he tell him to be a witness, that he, the [namn], will give, this man, he will give something special to one of his kids. So Prophet Muhammad ask him: "Did you give to all your kids like?". He said: "No, especially to this kid". The Prophet said: "I'm not coming to be witness with something injustice", he tells him that it is injustice that to give one of the kids something special, and not to give the other. I ask Allah to help us, to understand our Islam, to understand these values, and to [?] in reality, in our life, in our family and in our society, that we feel happiness and successful. [Arabiska].

[Predikanten sätter sig ner, ställer sig sedan upp för att påbörja nästa del]

We have to thank Allah [arabiska]. If we are looking in the Quran, there's a lot of verses in the Quran that are speaking about [arabisk term], about justice, I collected some of them - there's a lot of them but I collected some of them – in sura *al-baqarah*, the second chapter of the Quran, the longest verse, they are speaking about when you have to borrow some money,

you have to write it, you have to make it in justice. You have to [arabiska]: you have to write it. When you borrow some money from some other people, you have to write it to make it by justice. [Arabiska, från versen]: When you're in the leadership, you have to make judgement between the people, you have to judge with justice, and [arabiska]. And he tell us that the one who make justice and the one who injustice, they are not like. [Arabiska, från versen]: The people who are away from justice; are they like the people who are working after justice, and in the straight way? And even when it happens some conflicts or some problems between people, and you have to try to make them together again, you have to make it [arabiska] make it [?] with justice. Allah love the people who judge with justice, the people who follow the justice.

Predikan 3 – Amin

My dear friends, the month of *Rabi-al-Awwal* is the third month of the Islamic calendar, which reminds us of the greatest event in the history of mankind. That is the birth of the greatest of all humans, and the light in the deep darkness of human sins, and the mercy for the world and hereafter, Sayyadna Rasul Allah Prophet Muhammed. He was born, according to majority of narrations, on the 12th of this month. This *khutba* is about remembering the Prophet and celebrating his birth or his *mawlid*. I will start from the holy Quran, the verse, Allah says: [arabiska] “Say: All this is due to the bounty and mercy of Allah. So the Muslims should rejoice over it. This is far better than all that they collect”. This simply means that we should be happy upon whatever, mercy, whatever, blessing, Allah gives us. And indeed, every single thing in this world that exist, is a mercy of Allah. From the very drop of water, a single drop of water, or a single breath that we take inside, is a mercy of Allah. So the mercies of Allah and his blessings are countless. But what Allah means is that, if you are, you have a mercy of Allah which you think is extraordinary, because this *aya* with the holy Quran, the revelation of holy Quran. So, the revelation of holy Quran is by the mercy of Allah. We are ordered to be happy with that, to celebrate it, to rejoice it. And if we think Allah has sent so many mercies and what is the greatest mercy of Allah? It’s the prophet of Allah, Muhammad, whom Allah says, [arabiska] “He is the mercy for [?], he’s the mercy for us, he’s the mercy for animals, for angels, and even the non-living things, brother, everything that exist in [?], he’s the mercy for it. So, out of so many favors, which Allah has given us, every single breath we’re taking is the mercy of Allah, everything, your whole body, your soul, the(?) spirit; the whole world. But what is that what the greatest mercy of Allah, it’s proved from another verse of the holy Quran, that Allah indeed mentions this [?] specifically. Allah doesn’t count the mercies, the blessings. [Arabiska], that means, what mercy will you deny? What blessing of Allah will you deny? There are so many of them. But there’s one which Allah specifically mentions. [Arabiska], Indeed Allah conferred a great favour on the believers that he raised among them a messenger. Allah is counting, he’s mentioning his favour, which he has sent to us. Otherwise Allah doesn’t mention a specially favour, he says everything is my favour, your existence is my favour. But this thing is specifically mentioned that Allah has sent you a messenger from him. And Allah say: this is a great favour upon the believers, because they were in a clear darkness before that. And when that messenger came to you, he taught you the verses of the holy Quran. [Arabiska], from among themselves, he didn’t send a messenger

who's unlike us. If he sends an angel, we won't be able to learn from him, neither will he be able to teach us the way of living. So Allah sent a messenger from [among ourselves?], this is also another favour of Allah. And he decides to throw(?) the verses upon you, and he teaches you the holy Quran and the [?]. And purifies you. [?] and he purifies the believers, he purifies us. From what? Not from dust, but from that impurity that exists in our lust(?), in our [?]. Our hearts are impure, great impurity. [arabiska], there's dust over that, over the heart, there's dust over the heart, that we get from our sins, from our blames(?). But the Prophet purifies that. So the greatest blessing of Allah, is that he sent us a messenger, and that sending means his birth, because that indicates the start of the life of the Prophet, and indeed all the scholars of Islam consider this a great event of the history. I will, just signify it from some verses in a hadith: [arabiska], Allah sent, Allah revealed this Quran, this book, in the night of [?]. Now, this night is not unlike other nights, it's the same night with we see [?]. It just comes once a year. But why is it so important? This is not because this is a special night in which there's some astronomical event. Sun doesn't go down, or sun remains in the sky. But this night is signified by the importance that the holy Quran was revealed in it. The revelation of the Quran in a night, greatly signifies that night. And if we do worship in that night, that's worth one thousand months of worship, more than that. Because of that importance. In the same way, the coming of the messenger from Allah, is one of those greatest events in history, that take place and that change the humanity. From very being, from the creation of Adam. You read the holy Quran, Allah describes it, in a great detail, how he created Adam. He had a conversation with the angels. And after his creation, he presented it to the angels: "Look, this is what I have created," asking (ask them?) questions. And then there's the birth of [?] child [?] Ibrahim. How he was brought up, in a cave, and how he came out. Allah is describing the events of childhood of the messengers. This is because, remembering those messengers and their lives, and their birth, is part of our [?], is part of our *iman*. In sura Maryam, excuse me, I don't remember exactly, but in a sura, Allah has clearly described the birth events of [?]. How his father asked Allah to give him a son, at a very old age, how Allah talks to him, and Allah sends him a son, and Allah describing that, I have named, given him a name which I haven't given to anybody else. Naming a messenger is important for Allah, that he's telling us to remember this. And then if we come to the birth of Isa. That's indeed a great story which is a part of the holy Quran. It's one of those great stories that you read in the holy Quran: how Maryam, who was a [?], how an angel comes to her and tells her, that we, Allah has given

you a son without a father. And this is just some [?] of Allah, it has nothing to do with being son of God. Because God does not have any sons or daughters. He's unique, and he's free from all those that we specify for him – that humans specify for him. So this is a birth, a miraculous birth, that Allah is describing in the holy Quran, including the events, what went on, which [?] Maryam. She went to a tree, she was in a great pain, and she said, "I'm in such a pain, I, it was good if I, don't have been born". Why is Allah describing those small events, which took place at the birth of Isa, because the birth of a messenger is one of the greatest events in the history. And if we think the greatest messenger, is the final messenger, which brought the final guidance to mankind. All other messengers brought guidance that vanished over time. But the guidance of Muhammad will remain until the day of judgement. And if this is significant, what should we do, this is [?] of Allah that we receive the messenger, Allah, that we receive such a great guidance. [Arabiska], Allah says, that if you get a [?], if you get a favour from Allah; remind others, mention it, tell it to the people. This is not because, you're making [?], you're making proud of it, no, unlike that, you mention it to the people just to tell them that look: this is a great favour of Allah upon me. And for a Muslim, the greatest favour is, [arabiska], as proof from the Quran, as proof from the hadith. So we should mention it to the people, we should rejoice over it, be happy. This happiness can be in any way(?). There's no special way(?) to celebrate it. But there're certain things in the hadith I will just describe: Abdullah Ibn Abbas narrates: When the Prophet came to Medina, he saw Jews fasting on 10th Muharram, the day of Ashura. He asked them the reason of fasting. They told that this is the blessed day when Allah saved Bani Israel from the Phiraon. Allah saved the people of Israel and Musa from the Phiraon. So Musa fasted on that day. Prophet replied: I'm more rightful than you for Musa. Thus he fasted on that day and asked *sahaba* to fast as well. Just to celebrate that event which took place in Bani, Israel. Not in this *umma*. That Allah saved the people, the Jews from Pharaoh. And this event is a happiness for Muslims as well, not only for Jews. Imam Jalaluddin Suyuti was a great scholar, he says that this hadith proves that remembering and celebrating a particular day due to Allahs favours and blessings on that day, is indeed recommended. And this is the basis for celebrating the day of *mawlid*, the birth of the prophet. Another hadith, narrated by Aos bin Aos, Prophet said: "The best day among your days is Friday, for this day Adam was created, and this day he died, and this day will be the day of judgement". Abu Dawud Nisai has narrated it. This means the day of Friday is significant because some of those events, is not just Allah made it suddenly. What events took

place on Friday? The first of all is the creation of Adam. We celebrate this day as an *eid*, because it's the birthday of Adam, according to this hadith, which is a *sahih*-hadith narrated in multiple books. Another hadith, Prophet *sahih*, which in *sahih* Muslim, *sahih*, Prophet [?] asked about fasting on Mondays. Some people come to him and asked whether we should fast on Mondays or not. He replied, "This day I was born, and this day Quran was revealed to me". The day of Monday is significant because those two great events, of the life of Muhammad, the first one that he was born on that day. And it has been recommended from the scholars of Islam for those people who fast often, they should fast on Mondays, because it's the birth day of Muhammad. Imam Suyuti says that I have received another proof for celebrating the *mawlid*. Hazrat Anas narrates that the Prophet did his *aqiqah* after the revelation of Quran started, after he [?], after he started preaching the religion. *Aqiqah* is, as you know, is celebrated on the seventh day of the birth of a child. And the *aqiqah* of Muhammad(?) celebrated was done by his grandfather Abdul Muttalib. But even then, Prophet did his *aqiqah* again, after the forty years of his age. Even though his *aqiqah* was done by his grandfather, Abdul Muttalib, this shows the Prophet celebrated his birth by inviting people to his own *aqiqah*. This is narrated by Imam Suyuti, the greatest scholar of [?]. And one other hadith, which is a great hadith, shows that being happy during(?) the birth of the prophet, is indeed a great action and blessing, a blessed action, Allah rewards everyone who does that. Imam Buqhari and other *muhadditheen* narrate that when Abu Lahab, the uncle of the prophet who did not believe in him, died, Sayyadna Abbas saw him in dream, and asked him: "What happened to you after death?" He replied, I am under a great, under a great, an extreme punishment, a torture, and never get any relief from it. But I'm given some water from my finger by which I freed Thuwaiba. Thuwaiba was a slavegirl of [?] and when the Prophet was born, he was born an [?], so there was a great sympathy and happiness in his whole family upon his birth. Immediately after his birth, Thuwaiba went to his master Abu Lahab, and told him that, look, your brothers wife has had a, has have a child, a beautiful child. Upon hearing this news, he was so happy that he ordered his, with [?] to Thuwaiba, that you're free from [?]. He was just so happy that he freed her from his slavery. And this is narrated by so many great *muhadditheen*, that [?] saw him, and he saw that Abu Lahab tells him that: "I get released from my torture". According to the Quran not a single unbeliever will get anything as reward, Quran says, unbelievers will have nothing in reward for their good actions. But this is an exception, that Abu Lahab is getting a relief from his torture, because

he was so happy for that event, which took place. Imam Ibn Kathir, who's one of those great [?] of the holy Quran, he says: "Allah gave benefits to Abu Lahab, for freeing a slave girl who breast fed the Prophet, even though he was a *kafir* against whom a chapter of holy Quran was revealed." We should consider this: A non believer, who was a staunch enemy of the Prophet had his torment reduced and receives water in Hell, something unimagined in Hell, for celebrating the arrival of his nephew. If we being the believers and the slaves of the Prophet, celebrate the arrival of our beloved master, then how can we be devoid of rewards from almighty Allah? There are so many science(?) and miracles which took place, but I don't have enough time to describe them. Allah hasn't [?] mention much about the birth of Muhammad in the holy Quran, because that took place very near to the times of the revelation of holy Quran. That wasn't an old (only?) story. But otherwise Allah has told the birth events of other prophets just to remind us. But [arabiska] remind your children, tell your children the stories of the prophet, the stories of his war(?), the stories of even his birth. The miracles that took place. And they would, tell this to the children, and to the people, and that's why we find so much literature, so much those miracles(?) in the hadith-literature that some scholars even collected them, and wrote specific books about [?], about the birth of the Prophet. Including Imam Ibn Kathir, who has written [?], or I don't remember exact name of that book, which is being translated into english these days(?). And many other scholars collected [?] into separate books. Just to describe that this is one of the greatest events. And we being Muslims, should be happy upon that. We are happy, we get happiness upon so small things that took place in our life. I got admission and came to Sweden, that was a great happiness for me. And I hope this is [?] proof for you as well. Somebody gets a job, a good job. He's so happy over that. He [?] to his friends, he call friend and tells him, "Look I have, I got this job". Somebody has a child, a daughter, my brother has a daughter just a few days back, and the whole family is happy. These are just small blessings and favours of Allah. And what's the greatest favour of Allah, this is described in the holy Quran, the arrival of Prophet Muhammad to us. And we should be happy, not in this month(?), but every time, every single moment of our life. We should be grateful to the Prophet, and we should be happy, we should tell this to the other people that: "Look, we got this great guidance from Allah". And this is how we preach our religion. We tell the non-Muslims that about the life of Prophet Muhammad. Because today, the ethical values of Muslims are not enough to present to the non-Muslims. We're not so good that we can present ourselves as "Look, we're so good and then you should follow us".

This was only *sahaba* and great [namn] and other great people. In those times, non-Muslims enter Islam just by watching them. Just by watching their moral values; their ethical values. They didn't even have to ask them to come to Islam. But today it's unlike that. We have lost our values. We have nothing to show to the unbelievers in ourselves, but we can show them that: "Look, this [Muhammad] is the greatest person in the history". And unlike other Prophets and Jesus Christ, the life of Prophet, the life of Prophet Muhammad is fully recorded. People believe in Jesus Christ, I believe, even Muslims believe. But we don't follow his teaching from the Christianity because they're all change, and there's no complete record of the life of Isa. But the life of Muhammad is completely recorded. We can get guidance from his life, including even the [?]-actions: what he did in his home, what he did in [?], what he taught, how did he bring up children, everything is on the record, so this is the guidance we have received. May Allah give us that great happiness and that feeling that we're the *umma* of the greatest of all the humans. [Arabiska].

[Predikanten sätter sig ner, ställer sig sedan upp för att påbörja nästa del]

[Arabiska, långt]. May Allah give us love and respect for Prophet Muhammad, his *sahaba*, his wives, and family. Specially Abu Bakr, who is the greatest human being after the Prophets; Umar, who possesses the qualities of prophethood; Uthman, who will be the companion of Prophet in *jannah*; Ali, the lion of Allah, and the door to the city of knowledge; Hassan and Hussein, the blessed grandsons of Prophet; Fatima, and other blessed daughters of our beloved Prophet. May Allah be pleased with them all, and with all the *sahaba* and Ahl-e-Bait of the Prophet. May Allah make us follow their blessed path and give us extreme love of these people.

Predikan 4 - Hussein

Allah says: “Oh you who believe, be aware of Allah and speak a straight forward word”. He will forgive your sins, and repair your deeds. And whoever takes Allah and his prophet as a guide has already achieved a mighty victory. Dear brothers in Islam, it’s of great privilege to stand in front of you again, and try to give a *khutba* for today’s *juma*-prayer. I ask from the almighty to give me strength and wisdom, and to say what’s right and what’s beneficial. Every now and then we talk about good manners and behaviours, and we keep on re-emphasising on it’s importance on and on. And that in fact, it’s the basis of our religion. Allah says to his prophet: [arabiska] “Indeed you’re at the superior level of behaviour and manner”. The prophet says: [arabiska] “The main reason behind my message is to complete the good and superior levels of manner and behaviour”. We always think about good manners and behaviours to that being referred to between people, between us, between Muslims and non-Muslims - which of course without doubt is an essential part of maintaining good manners and behaviour. But we rarely think about maintaining good manners and behaviour for example with the creator, with God, with Allah. Of course, this is, if one is considered as a believer, and who believes in God, and the presence of a creator. For those who don’t, that’s another issue, of course we won’t cover that in this *khutba*. But let’s stick with those who believe in God, and the presence the creator. One might wonder, what exactly does maintaining good behaviour with the creator actually means, and how can one accomplish such a task? Well for a start, there’re basic concepts. Number one involves the sixth pillar of *iman*, or belief, namely believing in God, in his angels, in his books, in his messengers, in the final day of judgement and in the good and bad of faith. Having respect to and caution with these points, aside from being the pillars and cornerstones of *iman*, is in fact also an act of maintaining good manners and behaviour with the creator. All of us should be and are in fact familiar with these points, but sometimes we tend to forget to what appears to be small ticks every now and then, no thanks of course to Satans whispers or ongoing whispers. Let’s take for example the sixth pillar of belief, which I just mentioned, concerning belief in the good and bad of faith. An important aspect in maintaining good manners with Allah is accepting what you get, what happens to you eventually or in your daily life. After of course doing your part, and doing the best that you could. So when something occurs to you, or when your results come out from an examination or so, you should accept this result, simply because what you get is actually the best possibility that could ever be, in that particular

situation. No matter how many times you calculate it on the short or on the long run. Let me explain, the Prophet says: [arabiska] translation, the Prophet says: “What an extraordinary thing for any matter concerning a believer, everything to him is good, and that only applies for a believer”. Meaning that, if good fortune is his lot, he’s grateful, he’s thankful, and that’s good for him. And if something harmful happens to him, he’s patient, and that’s also good for him. This phrase, if you think about it very deeply, is a very strong and important phrase by the Prophet – as all his phrases are of course. And if you just try to keep this phrase in your mind and apply it in your daily life, you will start to appreciate life differently in a different way, you will start to look at things differently. And before I end this *khutba* later on, I will try to mention a story in the same context of this point. So it’s important to accept what you get. But on the contrary, when we don’t accept what we get; for example when something bad happens, or we think is bad, and we say why did this happen to me? Why me? Why didn’t happen for, to my neighbour for example, and so forth, and you start complaining. Well aside from being essentially an act of disbelief, the Prophet says: [arabiska] translation, “Man may say a word, not seeing any clear harm in it, but he falls with it, seventy autums, or seventy seasons in hellfire.” So, it’s important not to complain about these things, and on top of that, when such a behaviour comes out of us, there’s no good manners with God in that. So one should be very careful. Also, one has to always keep in mind that everything happens according to Gods will. So another aspect of maintaining good manor, is always putting Gods will in front of everything you plan on doing, or you intend to do. Even in the simplest of things, and one point, or one simple way of expressing this good manor or good behaviour is saying for example *inshallah*, or God willing. Before you do anything, for example, before you go somewhere, before you travel, before you work in a certain place, before you get married. And even before the simplest of things. So this is also a sign of maintaining good manor and behaviour with the creator. The second basic concept in our religion, which also involves maintaining good manor and behaviour with Allah, is *ihsan*. As a reminder, in our religion, there’s Islam, with it’s five basic pillars: the *shahada*(?), the prayers, fasting, *zakat* and performing pilgrimage. And there’s *iman*, so *Islam* and *iman*, *iman* with it’s six pillars also cornerstones which I just mentioned. And there’s *ihsan*. The sole mening of *ihsan* in simple words, is that you worship Allah, as if you see him, right in front of you. And if you don’t really see him, remember, that he sees you. Now, this phrase, although it’s simple in it’s meaning, or in it’s wording, has a very deep, deep meaning. Because, we usually think of

worship as prayer – okay, prayer is in fact, the basic type of worship – but the phrase clearly said that you worship Allah, not if you pray. So any act that we perform in life, if we have the intention of it being a type of worship, it can eventually be a type of worship. For example, your daily things, your studying, your presence here – it’s in fact, if you intend it to be, it can be a type of worship. So perform these things, always as if the creator is right in front of you. And if you don’t see him, well remember that he sees you. Most of us remember this phrase by heart since childhood, but how much do we really put this phrase as a base of our actions. If I go back to prayer, before that, I give an example. Let’s say that you have, or we have, we call it once in a lifetime meeting with minister or president or prince or king. How much effort would you do to prepare for such a meeting, what clothes would you put on, what kind of perfume would you put, how many times would you shower, and how would your feelings be, you would be nervous, you would be very tensed, because you have this very important meeting. Now keep these points in mind for just a second. How about when you have a meeting with the king of kings, with the creator, who by the way we have the privilege of meeting five times a day during our prayers. How do we prepare for such a meeting? Well, how did the Prophet and his *sahaba* prepare for such meetings? Well, the Prophet used to wear the best clothes he had, and used to put on the best type of perfume he had. He used to be in the cleanest of pictures when it comes to the time of prayer. Moreover the Prophets *sahaba*, when the time of prayer comes close, they used to be nervous, they used to feel the burden of standing in front of the creator. Use to see them sweat, and when – there are numerous stories involving the *sahaba* – and when they were asked: “Why do you feel such tension?”, he said: “How could I not feel such tension, when I’m going to stand in front of the king of kings”. Now of course, the Prophet and his *sahaba* are supposedly our role(?) models, so we try to imitate their actions in the best way we could. But let’s look at, let’s look at us today, for example, of course we, we mostly try our best. And there’s no way we can imitate 100% what they do, what they did back then in the Prophet. But we try. But sometimes we forget something again, and that’s human, we forget, we tend to forget. So if you look at us, for example, our cleanness, we try our best, our clothes, but there are even very simple things like during prayer, it’s important to remember that God is watching us. Sometimes, for example part of our body parts, our [?] sometimes appear – which shouldn’t appear even in normal times – appear during prayer, when we bend over or so forth. We have to remember that God is watching us – and such a behaviour, is it really maintaining good manors with the

creator? Of course as I said, we tend to forget and that's why we are human, but we should try our best in such things. There are numerous ways of maintaining good behaviour with the creator and remembering that he watches us. I will say the rest in the next part of the *khutba*. [Arabiska].

[Predikanten sätter sig ner, ställer sig sedan upp för att påbörja nästa del]

[Arabiska]. So when thinking again about maintaining good manners and behaviour with the creator, is it only by praying? As I said previously, maybe not. Is it about performing your acts of worship as told, following the dos and don'ts of our religion? All of this of course is important and crucial. But maintaining God manors with the creator aside from this, is something else, is something a lot deeper, at a more spiritual level, and at the same time should be considered as common sense. And a very basic principle. I'm gonna give another simple example, and I hope this example delivers the meaning that I hope it would. Imagine yourself at your friends house, and your friends brings for you a cup of tea, and you start drinking that cup of tea, and you don't like the taste of that cup of tea. So, what would your initial reaction be? Well, it's one of very few reactions. First you may decide to be nice, and not say anything, and just continue drinking that cup of tea. Well another option would be that you may decide to say something in a nice way, and you just say that "this cup of tea is missing something", and "please change it", or so forth. But, would you do something else? Mostly it's one of these two options. But would you ever think about saying something like: "What a horrible cup of tea. This tea is tasting terrible, it's a disaster". Would you say that in front of your friend? Of course not. Now, think of that simple image in your mind. Let's think about another picture. Try to picture it when it rains. And it rains a lot, or even snows, like in this part of the world. And this rain or snow starts to bother you, and you don't like it. Or when it gets windy or stormy, or in other countries like mine, when it gets very, very hot during the summer, to a level that you just can't stand it. What do you usually do or say? Well if you look at what do we usually do or say, we usually say: "The weather is horrible, the weather is terrible, it's a disaster, it's the worst weather in years", or sometimes we even start swearing or calling names. But where did all this weather, for example, come from? How did this rain develop? How did the sun get so hot? How did the snow freeze and start coming down? Of course we can think of logical solutions, like the rain came from the clouds, the clouds travelled from other areas after evaporated sea water, after the sun hitting the sea and

so forth. But who did all this, where did the sun come from? Allah says: [Arabiska], “Neither the sun is supposed to catch the moon or the night proceed the day time, and all is swimming in a specified path”. If you are a believer, you know that only God is behind all this. And that everything is following a very sophisticated system, in a highly specialized manner, in a spectacular harmonious fashion – which can’t possibly exist without the unique planning of the almighty. So after knowing all this, man comes along and says: “What a horrible weather”. What he’s really saying is like, when you say: “What a horrible cup of tea”, right in front of your friend who actually made that cup of tea for you. You’re actually insulting your friend in, right in the face. Would you dare to do such a thing, would you even think of doing the same to the creator? Isn’t it a pretty frightening thought, that without knowing or intending, we may say some bad things. The same goes for time, when we feel that time is not on our side, or time is going to fast, we start blaming time, and swearing on time. Allah say, in the words of the Prophet: [Arabiska], a translation, God says: “Son of adam disrespects me, he swears about time, and I am time. Everything is in my hands, I turn night and day”. So whoever swears on time or weather, or any other similar creation, is bound to be one of two. Either he’s directly insulting God; or without knowing has fallen into a form of *shirk*, or worshipping someone aside from God. Because that person is thinking that that creation which is time or weather or something else is doing something on its own, alongside God. And as the Prophet said: “Man may say a word, not seeing any clear harm in it, but he falls with it seventy autumns in hellfire”. So one must be very careful, when saying, or talking in regards to God, or his creations, and should be on the contrary, should think of the possible reasons, like certain things take place, and possible, and the possible benefits or signs by these creations or events. For example hot weather, when we experience hot weather, and, in the forms that we can stand it, what is really, what are the benefits that we can think about? Well, hot weather, for starts, reminds us of the hot, of the heat of the ultimate hellfire on the day of judgement. Of course it doesn’t form even a simple fraction of the hellfire. But it is a reminder. So a polite way of dealing with God and his creations, is saying for example that: “Today is hot” and everything, but you pray to God to save you from hellfire. That’s a polite way of dealing with God. Rain is another special phenomena. In fact it is one of the unique times that the almighty answers prayers. We are not aware of this, or some of us is not aware. So when we see rain or snow, or anything, it is in fact a time to pray to God, first of all of course that this rain or snow will be a smooth(?) and will be a blessing, and at the same time

pray for other things. Because it is a sign, or it is a time for answering prayers. So these are, these are, in brief some ways of maintaining good behaviour with the creator. And before I end this *khutba* I would like to tell a story, mentioning one of these points, which is believing in the good and bad of faith, as a sign of maintaining good behaviour with the almighty. And knowing that, no matter what happens to believer, in the end, it is good for him. It is said that there was a prince, in, sometime in history, I'm not sure when, probably before the days of the Prophet. And that means before Islam, but believe was still there, because believe is since the time of Adam and Eve. So this prince like to travel a lot, he like to go to jungles, he like, he likes to hunt, so one of his hobbies is to hunt, and by himself, not his companions. And he, everytime he used to go to a different jungle, or forest. And he had an advisor, or a bishop, always running with him. So on one of his trips, he was hunting around, and then by accident, with some of his instruments or so, he cut of a finger. I'm not sure which finger, but one of his fingers was cut off. So, during his pain and shouting, and his may now trying to fix whatever he has, he looked at his bishop and says: "Do something, you're just standing there". His advisor said: "What I can say is that maybe what happened to you is good for you". So of course this prince went crazy, and he said: "How could you say such a thing?". And he directly ordered to prison his bishop, when they went back to wherever they used to live. And before his bishop went inside the jail, the last word he said that: "Maybe this is good for me". And the prince just remembered these words and ignored it. So after some time, and after the prince healed(?) up, but he still was missing a finger, he went in his regular hobby to another far away jungle this time, and he assigned a new bishop, or a new advisor. And during his hunting around in that far away jungle, they passed across a village. The inhabitants of this village, were barbaric people. They used to do strange things, and they are used to, when they catch some insiders, they were used to giving a gift to their Gods. They used to worship some form of Gods. And the gift, is a human, so they used to slaughter a human to give to their Gods. And when they catch a group of people, in this case they caught the prince and his new bishop, and all his companions. So the gift is usually the highest rank of the people or of the group of people. Of course the highest rank is the prince, se they took out the prince, and they said: "We will, we will slaughter you as a gift to our Gods". But they found that he was missing a finger. So they said: "No, we cannot give our Gods an incomplete gift". So the prince directly remembered that "Yes, maybe, maybe, it turned out that cutting of a finger was indeed something good for me". But not just that, so they have to a, they have to still give a

gift to their Gods. So the second rank is the advisor, or the bishop. And again the prince remembered the words from the older advisor who said: “Maybe going into jail, was good for me”. So if he hadn’t went into jail, he would have been the gift for the Gods. So this simple story is just to let you, to give you an insight that anything that happens to a believer – the bishop was a believer by the way, who went into jail – everything that happens to a believer is good, even on the short or even on the long run. But we have to have faith in God. And we have to have belief in the good and bad of faith. [Arabiska]. Almighty God, forgive the Muslim men and women, forgive the believing men and women. Those who are alive and those who died. You are indeed the one who listens and accepts all supplements. Almighty Allah, consider us among those who are able to maintain good manor and behaviour with you, with your angels, with your books, with your messengers, and by believing in the final day of judgement, and the good and bad of faith. Almighty Allah consider us among those who are able to maintain good manor and behaviour with each other, among Muslims and non-Muslims. Almighty Allah, return us, return to Islam, it’s greatness and golden reputation. And keep away all those with bad intentions to Islam and Muslims. [Arabiska]. Servants of Allah, indeed Allah orders us to be just, and to excel, and to excel in what we do, be generous, and to take care of our kin and relatives. Never do what is forbidden of all sins, and not to tanglish(?). He, Almighty advises you, so you can remember. [Arabiska].

Predikan 5 - Muhammed

My dear brothers, *salam aleikum*, [Arabiska]. Dear brothers, *inshallah*, today in this part of the *khutba* we try to listen about the importance of *dawa* or destruction. So the topic is *dawa* or destruction. To define the topic, what do we understand by *dawa*. The glorious Quran say in sura [?], chapter 16, verse 125, Allah is telling us, the Muslims, that [Arabiska], that you invite all to the way of Allah, with wisdom and beautiful preaching, and reason with them, and argue with them in the way that are best and most precious. So this verse of the Quran, in the beginning of this verse, it says [arabiska], you invite the people. So from [?] we derived the word *dawa*. There are other verses of the Quran also, explicitly talks about the importance and the significance of *dawa*. Literally *dawa* means “propagation”. So the importance is signific in the Quran. And the invitation or the propagation of Islam, this invitation can only be given to an outsider – to those who are not yet Muslims. For the Muslims we also need to increase and uplift the knowledge, and the Arabic terms used for it is *islah*. Like which celebration are allowed in Islam, we Muslims have to know: which is *bida*, and which is expected by the *sunna*. So to uplift the knowledge of the Muslims, it calls *islah*, or to increase the knowledge. But today *inshallah*, the talk or the *khutbas* of mine, *inshallah* will be dealing about the importance of *dawa* or the destruction. So we understand the meaning of *dawa*. Now what, why we say destruction? If we don’t do *dawa*, that’s a destruction for us. I read and recite, in the beginning of my talk, a verse from the Quran, from sura Muhammed, which is happen to be the forty-seventh chapter of the Quran. In the last [?], and in the last verse, and in the last episode of the verse Allah is giving us Muslims a dire warning. Not in our colour, not in our race. The warning is not based on our nationalities, but the warning is for the whole of Muslims. Allah says [Arabiska] that if you turn bad(ck?), the Muslims, from the duties and the responsibilities that Allah have imposed on your shoulder, or this responsibility to the Muslims, if we deny to carry this responsibility, Allah says: [Arabiska] very harsh phrase is used here, that “I will substitute in your place with another group of people, [Arabiska], and those people will not be like you”. The destruction is here, that if we Muslims are deny to practise and follow the obligations of Allah, then Allah is ever ready to substitute us with another people, and Allah says: [Arabiska], and they won’t be like us. So living the cause(?) of the *khutba inshallah*, we try to see that why it is signifies us to the Muslims to do propagation. Basically, we live in a non-Muslim society, here. Anywhere, everywhere, we find the person, is in our college, or our fellow classmates, or our employer, or our employee.

Majority of the people are not yet Muslims. There are more non-Muslims in the earth today than it was before fourteen hundred years. And the people are worshipping the man and monkeys today than it was before fourteen hundred years. So is very important for us that we most charact(?) the people today by, Allah says, use the [arabiska], use the intellect or the knowledge that you have been given. And what is the responsibility of the Muslims? If we know if we are employer, or if we [?] student, we have certain responsibility to pass the examination. If you're a manager of a company, you have certain responsibility to carry out the job. If not so, the employer will kick out us. If we are failed in the examinationship(?) to provide the answers, the teacher will give us a "F", that means failed. So the same rules applies here in the law of Allah. That if we, as a whole, the Muslims, fail to carry this responsibility he says that he is ever ready to substitute us. Now what is the responsibility we also find in the Quran? That this honour given by Allah to us, being [?] *umma*, the best of the people that was evolved ever for mankind. Allah says this in the Quran in sura *Imran* chapter 3 verse 110: [arabiska] "That you, the Muslims, are the people who are evolved for the welfare of mankind". [Arabiska], "that you are evolved for mankind". Not for your own colour, not for your own race, not for your own people, but for the people as a whole you have been evolving here. What is the reason? The responsibility is given in the same verse, [arabiska], that your responsibility is to enjoy what is right, [?], that is the legal obligation of Islam, and [arabiska], and you forbid what is *munkar*, what is forbidden in the Islamic law. This is our duty that we must enjoy and practise, what is lawful, and we must forbid others including ourselves what is wrong. And that is the responsibility. And Allah continue the verse that, [arabiska], that this is also better for the people of the other scriptures. [Arabiska], among this people, the people of other scriptures, there are some *mumin*. The use, the verse use here, that [Arabiska], among this people, there are few people who are devoted, they are honest, they are sincere, they are punctual, they are devoted to the God, to Allah, and what we are obligated(?) to. But we know they are non-Muslims, we don't know who is *mumin*, maybe we are Muslims, but Allah says they are the *mumin*. [?] than even ordinary Muslims. And we have to agree, there are very sincere and good people among the people of the book. So what we are going to do with this people? Allah says: [arabiska] "You invite them to the way of Allah using your wisdom". So as a Muslim, as a whole, maybe where the minorities of the minority here is living, we have colleagues, friends, and we have our neighbours, we pass(?) very good time in this community that we live. Recently two months ago, we enjoyed

Christmas. Majority of the Muslims, we enjoyed Christmas-vacation, maybe we don't know what is Christmas, but we enjoyed the Christmas-vacation. And sometimes we also pass the comment to the others "Merry Christmas". If as a Muslims, we just know and read the Quran, that what does it signifies? Allah is crying in the Quran, though I would that saying crying is the word that he is using, very harsh word, that what this people are telling when they say that Allah has be gotten a son. You find in the Quran in sura *Maryam* chapter 19, verse 88-92. Allah says that: [arabiska], they say, [arabiska], that most merciful Allah have be gotten a son. And Allah is continuing that [arabiska], this is the most, worst, worst swearing that anyone can attribute to Allah. This is the worst type of swearing that any person, any servant or any human, the creation of God, can attribute to Allah. Allah says: [arabiska], If this is so, the sky here is ready to bust, is ready to fall down on them. [Arabiska], The Earth, the earth is ready to split a thunder, [arabiska], and the mountains is ready to fall down on them, those who says that Allah has be gotten a son. So we say we love Allah, we love the Prophet. If anyone say that our fathers or our mothers have extra relation besides our, besides the legal [?], we might have [?] his(?) [?]. But when they say that Allah is doing this worst type of things, and Allah is, Allah is telling in the Quran that this is the worst type of things that anyone can attribute to what we Muslims are doing. Allah is telling us and giving us a warning, again; again and again. If we read in sura *Tawbah*, which is happen to be the most militant(?) sura in the Quran. Sura *Tawbah* is chapter nine in the Quran. In Sura *Tawbah* chapter nine, verse 24, Allah is also telling us, and giving us another warning. He is giving us another title, if we entitle so. He says, through the mouth of Prophet, that [arabiska], tell them, [arabiska], there are(?) Muslims, [arabiska], that if you prefer your father, [arabiska], your son, [arabiska], or your brother, [arabiska], or your [?], [arabiska] if you prefer your neighbours, [arabiska], if you prefer the well that you have mastered, that you have gain, [arabiska], and if you have(?) boost that the well that you have. If we Muslims are obligated(?) to follow all this, [arabiska], Allah says, if we love this eight worldly materials, if we love this, Allah says, [arabiska], that if you love any of this things other than Allah and his messenger, [arabiska], and you strive and struggle in his way, if we love this, then Allah, then, and his messenger, and his [?], then Allah says [arabiska], you wait. Wait for what? As Allah says, that you wait for the destruction. When Allah says that you wait, it means the destruction is coming, and Allah is finishing the verse that [arabiska], and Allah will never and ever help the people who are [?] who are(?) [arabiska?], who says that we love Allah, but we don't do any job. This is the

warning is in [?] upon us, we have to admit that Allah is talking to us in the Quran, that we are supposed to do such a job. What is the job? The simplest sura, I would say one of the simplest sura in the Quran is sura *Al-Asr*. Allah is giving us the way of paradise. By taking the oath of time, we know *Asr* means time, Allah is telling [arabiska], by the taking the oath of the time, Allah is continuing, [arabiska], the majority of mankind, the mankind, [arabiska], are in, are in the wrong way. They are in the wrong practise. Except, [arabiska], except those, those who have iman, who have the faith, the oneness of God, the messenger, and the other faith that have been prescribed in the Quran. So Allah says [arabiska], and except those who, those who offer righteous deeds: *salat*, *zakat*, and what of the righteous deeds have been prescribed. And those who invite others to the way of, to the way of truth, [arabiska], and except those, those who are, have patience and [?]. So this four qualities must need to, for a Muslim, or any individuals, to enter paradise under normal circumstances. If we are not believing in Allah, *iman*, if we do not offer *salat*, if we do not do righteous deeds, and then if we are not inviting people or exhorting people to the truth – or if we are not having patience of [?] under normal circumstances – Allah says you are in the, [arabiska]: you are in the wrong track. So the Quran signifies about the importance of the Muslims, those who do this especial jobs, the jobs, the responsibility is in [?] upon every ones shoulder. But the Quran also emphasize in sura *Imran*, chapter 3: verse 104, that: “Let there arise a group of people who will invite all to the way of Allah and practise what is lawful, and they should attain felicity, they should attain success”. So this is a responsibility of every community of the Muslims that we must have some people who are inviting all to the way of Allah. And, if we love Allah, we must do the job. Very strong phrase Allah is using in the Quran, very strong. Allah says in the Quran in sura *Nisa*, chapter 4: verse 171, that “Tell them” – those people who claim that Allah has be gotten a son – Allah is telling them that: [arabiska], “Say to this people of the book, [arabiska], that do not go to extreme in your religion, [arabiska], and do not say anything about Allah except the truth. If you have truth, just say this, do not lie against Allah, [arabiska], and don’t say Allah is three in one”. [Arabiska] and do not say anything about Allah except the truth. But Allah knows that we Muslims, we haven’t got that capacity to use this hard phrases to other communities that we live. So he also gives us a medicine, medicine for the Muslims, so that we can have something to talk. The same chapter, sura *Imran*, chapter three verse 64, which we say that the [?] of *dawa*. That, how to talk to the people? Allah knows that we haven’t got that capacity that is [?] to talk to the people, so he gives us a

medicine so that we can feed/fit[?] on. He said [arabiska], tell them, [arabiska], the people of the book, [arabiska], come, [arabiska], that let us come in a common platform as between us and you. If we come in a common terms, there is no fight between us. So Allah is telling us, that if there are people, agnostics, there are people who are critics, if there are people who are scientists, who are abusing you, you call them so that you can come in a common terms, if we come in a common terms, there is no fight. Thus, if somebody says this is good, if we also say that is good, if we come to that terms, there is no fight between us. But the verse continues, that which terms that we should use first. Allah says [arabiska], that we must first come to that agreement that we are worshipmen by the same almighty God who created us, [arabiska], that we associate no partners with him, [arabiska], that we erect not among ourselves, lords and [?] other than Allah, [arabiska], but if they turn back, [arabiska], that you bear witness that you have submitted your will to the will of Allah, that you are Muslim: you are bowing your will to the will of Allah. We are told here to have patience but to open our mouth, to call them, to call them, [arabiska]: “Come”. So this is the noble responsibility given by Allah to us, he prescribe the best profession in the Quran, the profession we may have [?], we have doctors, we have businessmen, we have economists, we have so and so, but the best profession have been described by Allah, in sura *Fussilat*, chapter 41 verse 33, Allah says [arabiska], “Who is better in speech than he who invite all to the way of Allah, and do righteous deeds, and say that I’m belongs to a Muslim”. This is the best profession, given by Allah. Besides whatever profession we have, if we just carry this message in the side of Allah, we are one, we are carrying the best profession. So if we see the lifestyle of the Prophet, we find the example, he was always busy with the non-Muslims, always busy. After the first revelation was revealed to him in the [?] Hira, he never went back to the mountain again, he was always busy to carrying the message of Allah to the people. We read in the [?] Prophet(?) that he never went back to the mountain of Hira. He was busy with the people. People comes from Syria, people comes from Abyssinia, people comes from Persia, and the Prophet is telling, [arabiska], oh my brother, Allah is one Allah, and I am his messenger. No wonder the people is start talking him mad, this man is going mad. But Allah is justifying in the Quran that [arabiska], by the grace of Allah, your messenger, our Prophet is not a mad or possessed. He was not mad, he was carrying this master job which has been given by Allah. And Allah is telling us in the Quran in sura *Azhab*, chapter 33 verse 21, that [arabiska], that you have in the messenger of Allah a best example and a best pattern to follow. So we Muslims must see to that we are

following the footsteps of the Prophet and we try to do certain works, certain jobs beside the jobs that we are doing in this community. [Arabiska].

[Predikanten sätter sig ner, ställer sig sedan upp för att påbörja nästa del]

[Arabiska], dear brothers, let us see some of the examples, maybe we know, we already know many examples from the [?] of the Prophet, what he did. But Allah says [arabiska], you repeat, you recite the verse, or you remind the people, [arabiska], maybe the reminder would benefit some of the believers. So at the age of sixty, we come to know from the [?] of the Prophet, maybe the Prophet was thinking, maybe, may Allah forgive, that I might have some time to enjoy with my grandchildren, or my wives. But Allah knows that what messes the Prophet be quiet now, so he send the verse of the Quran which is mentioned in sura *Saba* chapter 34, verse 20, that [arabiska], that “Oh Prophet, we have given you, we have send you, [arabiska], as a Prophet of the whole of the mankind, [arabiska], to give them, to give them glad tidings, to give them glad tidings for those who follow you”. [Arabiska], “And to those, and warning those people, those who are not following you”. This was the job of the Prophet, they were giving the people the glad tidings, that we have a paradise for you if you follow me, if you follow the law-lord. And warning people, those who are not following him, that you have a punishment for the things that you are doing. And Allah is finishing the verse by telling [arabiska], but the bulk of the people, bulk of the mankind yet do not know. In the wisdom of the Prophet, he understood the message, what this message carries(?) for. So he immediately called the(ir?) scribes. Those people who can read or write. So he immediately he wrote five letters to the king of German, king of Persia, [?], Constantinople, and king of Egypt. So this five letters immediately was send in 1000 miles east, 1000 miles west. And in the [?] of the Prophet we also find that he wrote no less 300 letters at that time 1400 years before in Arabia. 300 letters in the last 3 years of his life, 60 to 63, thus he died at the age of 60. So if we consider in modern terminology, the equipment, the technology that we have today, this 300 letters is equivalent to three million letters. The Prophet was busy to send this message to the whole of the worlds. But the technology that we have today, the equipment that we access to day, if, by Allah, the Prophet would have got this opportunity he would [?] this earth with this *din*(?) of Allah. With this *din*(?). But he give us, he left for us something to carry. In the *Hajj* [?] the last pilgrimage, the Prophet was addressing 110 000 *sahabas*, for the companions of the Prophet. So the Prophet was addressing them that: “You, those who are

present here, it's your responsibility to carry this message to those and present it to them in the best manner, who are not present here". And the *sahabas* they also understood the message, so they split out, to make the people in the world Muslims. Our ancestors, somehow they got into touch with them and they become Muslims. So we somehow today, is [?] the *din*(?) of Allah. And we have also the same responsibility over our shoulder, to at least to speak to the people. Allah says that [arabiska], the guidance is in the hand of Allah. We are here not to give anyone [arabiska]. Allah tells us in the Quran, in sura *Ghashiyah*, chapter 88 verse 21 that [arabiska], "You it's your duty to deliver the message, [arabiska], it is not your job, or you are not sended the [?] to give you there(?) to someone". We read in the Quran, long before the verse of *salat*, long before the verse of [?], long before the verse of pilgrimage, Allah says [arabiska], it is your duty to deliver the message. So we try to do this job to the best of manner that we can, because it is our obligations, otherwise Allah says it is our destruction. He is ever ready to substitute us. We know, here in the west maybe we Muslims as a whole, we are not doing up to the level that we can. But still there are rivers from the community that we live, this people, Allah says, [arabiska], among them there are devoted people. They are accepting Islam, and now we see they are the propagators of the faith, then whom/which(?) we boost, that we come from certain countries were the majority are Muslims. We are the second largest Muslim country, we are the third largest Muslim country. That we aren't fit to do the job, than the people live in this community. So we must try now together, together and to do certain jobs. I would like to finish by giving a small example from the Quran. From the example of Dawud, which is mentioned in the Quran in sura *Baqarah*, chapter 2 verse 253. Allah says that in this Quran Allah gives every kind of [?] for us to understand. Now what we understand from the example of Dawud. We know the example of [?] about the [?] and the [arabiska] the Goliat. So Dawud was very young, and there was a fight between two groups of philistines. So the Goliat was a very big giant, he was a very big soldier of the opponents, of the Jews. And the Jews they were boosting(?) about this fellow, the Goliat, Goliat that is mentioned in the Quran, that he was a very powerful man, and the people they scared to fight against him. So Dawud, he was a very little boy, he was looking at his fathers ships(?). So he came and then he was trying to tell the leaders of his side, that look, this fellow, I'm gonna take him off. So all of the soldiers started laughing at him: "You, being a kid, you look at fathers ships, this is not your job. Our biggest soldiers, they were shivering their [?] to fight with this man. How is it that you can go to them?" He

said “No, sir, you don’t know what jobs I can do” because the courage that he had, the courage Dawud had. So his, their leader says “Ok, if you want to commit suicide, let him go”. So he take his sword, and he give it to him, “Look take this sword, and fight with this man”. So Dawud says “Look, this is heavy for me, because I’m a kid, I can not, I can not take this sword, and I don’t know how to do all these, all these, all these techniques” so he said “I will fight him with my sling”. There was no rubber at that time. If you know what is sling, sling is a two [?] with a little [?] in the front. People , they put a stone and they start [?]. So he was a master of that. He was maybe killing so many birds, with this sling. So he said “I will fight with my sling”. “With a sling, you want to fight the [arabiska]?”. “So, you wanted to commit suicide, let him go”. So Dawud, from the up of the hill, he was coming, and his [?] soldiers, they were laughing, “He is a mosquito”. For the Goliath, the eight-feet giant, Dawud was a kid, a very small flea. So he is thinking that he will esplit(?) this man within seconds. But Dawud, he has this courage, he is coming, he is coming. At the bottom of the hill he took a stone, a small stone, and he put on his sling, and he starts moving on it, he is [?], he is running[?]. And the people is watching, “What is going on?”. At the right moment, because he is a master of the sling, so he let the stone go, and the stone, it hit the forehead of the [arabiska]. And the [arabiska] fell, so Dawud he rush and [?] the sword of [arabiska] and he chop of his head. So Allah describes in the Quran that [arabiska], and Dawud killed the [arabiska]. So [arabiska], and Allah give him, Dawud, the dominion, [arabiska], and Allah give him wisdom, [arabiska] and Allah taught him will. This is the example, what we learn from this. My dear brothers, we are this little, little Dawud today. So, this is the example that we must try to find this little stone, what is the stone? The stone is the Quran. That is the religion of peace. Allah has given us this peace so that we can, we can master over all these ways of life. He describes in the Quran that [arabiska], this is the destiny of Islam, that this will master and supersede all this other ways of life. Let it be any other reason(?) in this world. But we, as a whole, have to do certain job. The destiny of Islam, it will master over all, but the destiny of Muslims, if we are not doing the job, we have a destruction, but Islam will win. So our [?] he give us a little parable, very simple things, that you don’t need to be master or a scholar to do the job. He says, in *Sahih Buqari* volume four, hadith 461, that [arabiska] you, if you know only one things, that is true, and that is, you know, that is true about Islam, that is your duty to deliver it. So only one things, don’t we know about Islam? So the Prophet says if you know one thing correctly, you deliver it. And he also tells us that [arabiska] that if you are in a war, every war

demands a strategy. And the strategy is that you must equip the same level as of your opponents. So we must now try to use the [arabiska], Allah says use your [arabiska], use your wisdom. So we have to now, in the level of wisdom, have to give the society an intellectual battle, so that we can change their hearts and minds to accept Islam and the truth. With these words, my brothers, we try and seek the guidance of Allah, that may Allah gives us guidance, and to understand this religion of peace. And may Allah accept our prayers and our humble efforts and give us success in the victory of Islam.

Predikan 6 - Ahmed

Dear brothers, today I will take up some interesting topic, my *khutba* will answer several questions. Are we proud of our Prophet, are we proud about our religion? What stories, what things do, can make us proud of our Prophet and our religion? To become proud of our Prophet, I will tell you some hadith and some *aya* from the Quran. The Prophet said: I have several names, I am Muhammed, Muhammed means the one who, the one that the people thanks because of his good deeds, he is called Muhammed. And I am Ahmed, which means that the one, that he is the most one thankful one to Allah, among the people. That he thanks Allah the most, between the people. Another name, and he says, and I am [arabiska], which means that he is the one that Allah uses to raise the worship of idols. And I am [arabiska], which means that people will be gathering, gathered together on the day of judgement, due to this impact. And also he says finally and I am [arabiska], which means that there is no Prophets after him. So this is the Prophet. How is our Prophet as a man? How is he, how is his feelings due to the believers? The answer to this is in sura *al-tawbah*, nine, verse 128. Allah says [arabiska], verily, there has come unto you a Messenger, that is the Prophet, Muhammed, from among yourselves that is, that you know for well. It grieves him that you should receive any injury or difficulty. It's very hard for him that if you become injured or feel any difficulties. He, the Prophet, is anxious over you that he want you to be rightly guided, to repent to Allah, to beg him to pardon and forgive you, forgive your sins, in order that you may enter paradise and be saved from the punishment and the hell-fire, of the hell-fire. So he is anxious over you, for the believers he is full of pity, kind, and merciful. That was the Prophet. And also we can find in sura *al-anbiya*, sura 21, verse 107 [arabiska], and we have sent you not but as a mercy for the *alamin* – the *alamin* is the, all the mankind, the jinn and all that exists. And also sura [?] Allah says, [arabiska], and afterwards there will come to you a messenger, that is the Prophet Muhammad, confirming what is with you, you most then believe in him and help him. Also means that all the Prophets believes in your Prophet, and Prophet Isa, Jesus, will come at the end of time and follow his *sunna*. So, and finally, the final question we can ask ourselves, how does the Prophet feel about us? [Arabiska], the Prophet cried before his death, the *sahaba* asked him: “Why are you weeping, oh messenger of Allah?” [Arabiska], he says, that he is longing to his brothers. So the *sahaba* asked him, are we not your brothers? [Arabiska], he said “No, you are my companions, but my brothers will come after me, believing in me”. So he is crying before his death, that he is longing for you,

the believers. So, of course you should be proud of your Prophet, and also you should be proud of your religion. Because, despite the things you see around you in this society or other societies – the media is attacking all the Muslims, giving false propaganda about Islam – so you should know about the things that I will mention know, because your religion is a religion of equality. Still in many places in the world you can find racism, you can find inequality between people, how they look like, etcetera. But the Prophet said [arabiska]: “There is no preference to a Arab against a non-Arab, or a white against a black, but in *taqwā*” – that is fearing Allah. So it doesn’t matter how you look like, the one who is the best one, is the one who has the best [arabiska], who fears Allah at most. Also there is another example, [?] was the president of Egypt on the fifth century, [?]. He was black, and this is 1000 year before Obama, so he was also Muslim. Al-Buqari and Muslim, was not Arab people, and of course you know how their, their books, how important they are, between the Islamic world. Also your religion is a religion of forgiveness and justice. I will tell you some stories during the early time of the Islamic state. For example, [namn], he wanted to increase the size of a mosque. So that was in Egypt. So he wanted to destroy a house of a Coptic woman – Coptic means that she is Christian – so he offered her money, but she disagreed. So despite that, he destroyed the house and built the extra part of that mosque. So she knew that the Islamic state is justice, so she complained to Umar, which was the *khalifa*. So Umar ordered to destroy this extra part of the mosque, and to rebuild the house of the Coptic woman. And he ordered [namn] to be the supervisor of that building. So this is the justice of the Islamic state at that time. Also there is another story, the son of [arabiska], his son, because of a race between him and a Coptic man, a Coptic child, he hit him with a whip, and he said to him, how can you win over me? I am the son of [arabiska], that is, I mean his father has a very well position in the Islamic state. So, the Coptic man also knew that the Islamic state is justice, there is justice in the Islamic state, so he went to Umar and complained. And Umar ordered that both [arabiska] and his son should attend, should come to him. So Umar took the whip, gave it to the Coptic man and told him hit his son, and he did it. And then Umar said, hit also his father. And he said, but his father didn’t hit me. And then Umar said, his son hitted you, or hit you, because of the occurity(occurrence?) of your father. And then, of his father, and then Umar said, when did you enslave people and their mothers did born them free? This is an, also an example of the justice we have in the Islamic society. Another example, a Jewish man was going around in Medina and begging for money, he was quite poor. Umar saw him and asked

what's wrong with you, man? He answered I'm begging in order to pay the tribute. At that time, they paid an amount in order to, that's like "skatt" for example in Sweden. So Umar said, by Allah, we take it from you at young age, and we make it difficult for you when you become old, by Allah we will give you from the financial funds of the believers. So instead of taking tribute from him, he will give him tribute in order to make it easier for him. So that was the justice of the Islamic state at that time. Also, during the era of the Umar [arabiska], which we [?] was how about the economical strange of the Islamic state when all the people would pay *zakat*, and follow the right path of Allah, during the era of Umar [arabiska], the *zakat* was collected. And actually it was a very large amount of *zakat*. So, actually in the Islamic state there was no poor people. So Umar ordered those who collected the *zakat*, that they should give more power and facilities to the Islamic army. And they went and make what they did, and then they come back and said that we still have a large amount of money which we don't know how to spend. So he said that, so Umar said that ok, pay the loans of the believers, if some believers in this state has any loans, pay it for them. And they did it, and come back, and they had a lot of money still. And he said, pay all the loans of the nonbelievers, or the *ahl al-kitab*. And they did it, and still, there are lot of money left. So, he ordered, ok, make, try to marry all the young people who want to get married. And they did that, and there was still lot of money which they didn't want, didn't know how to spend. And then he said, buy grains and put them on all the mountains, so that the birds should eat of the good things which we have from the Muslim people. And they did that, and actually this will give you some reflection what some countries today, when they have a lot of grains, they throw it in the sea in order to keep the high prize of it. So, this is the Islamic treatment of this. Also, [arabiska] built a pipe in the castle of Damascus, and he offered milk, water and sugar, so that the Muslims could take what they need. That was the economical strange(?) of the Islamic society. Also I will give you some information about the moral in the military of the Islamic state. Abu Bakr recommended always the army that: do not betray, do not kill a baby, do not destroy a house, do not kill old men or old women, do not kill animals, do not burn plants, do not kill monks, and so on. Compare this to the atomic bomb of today: it will destroy everything. And compare this to what some groups calling, trying to making terrorism in the name of Islam. This is not equal, this is not – you cannot compare this. [Arabiska].

[Predikanten sätter sig ner, ställer sig sedan upp för att påbörja nästa del]

[Arabiska], dear brothers, Umar said, we are a people, Allah gave us respect and treasure due to Islam. When we search for respect and treasure due to something else, Allah will make us the losers. Dear brothers, there is no respect or treasure due to money, due to your parents, due to your position. Look for example that pharaon and [?]. The respect and treasure is only for Allah, so try to have it due to your religion Islam. Look at this story, which I will tell you, which shows out that Islam is not a cheap religion, we are not telling people please become a Muslim. There was a group coming to the Prophet to seek allegiance, that is [arabiska] in Arabic. And there was a young new Muslim between them, who has not become yet a believer. So during the entrance to Medina, the young man saw a slave woman, so he touches her clothes, or he draw it somehow. So the next day, they went to visit the Prophet, in order to seek allegiance. So he alligated(?) all the people, and he did it with a smile and everything, and was very happy, and when he came to that man, this man gave his hand, and the Prophet didn't accept it. And he said [arabiska], I will never alligate you. The Prophet went his way, and the young man was following him and said, please alligate me, I will never do that again. The Prophet turned around, turned around to him, and asked, are you sure that you will never do this again? The man said, yes I will never, I will never do this again. And the Prophet said, then I can alligate you. So the meaning of this allegiance is very important for Muslims, because you will be counted on the Muslims, and then you will have the responsibilities for that also. So Islam is a very high value religion. And there is a sura in the Quran, [arabiska], Muhammed is no more than a messenger, and indeed many messengers has passed before him. If he dies or is killed, will you then turn back on your heels as disbelievers. And he who turns back on his heels, not the least harm will he do to Allah. And Allah will give him reward, Allah will give reward to those who are grateful. And also there is another sura, sura [?], verse 20, [arabiska], It was not becoming of the people of Medina, of the beduine, of the neighbourhood, to remain behind Allahs messenger and to prefer their own life to his life.

Predikan 7 - Abdullah

My dear brothers, we begin by praising Allah, for he is ought to be praised and ought to be glorified. And we pray of peace and blessings upon his final messenger, the Prophet Muhammed. And we ask him for our help, in this life and in the here(?) after. And for truly the words of Allah, are the truest words. And the best guidance that we can receive is the guidance for trade upon his final messenger, Muhammed. And indeed the worst of all matters, are those that are newly introduced in the religion, and those are innovations. And every innovation in this religion is a mislead, and indeed we all know that misleads leads to the hellfire. [Arabiska], Allah, my dear brothers, when we speak about believers, we know that they have great weight inside of Allah, they are beloved by Allah and they love Allah the most. Today's *khutba* is entitled the weapon of the believers, the *dua*. That is the weapon of the believers. I would like to start by remembering the story of mother Mary, Maryam. She was kept by Prophet Zacharia, and Prophet Zacharia would come and he having truths of the summer during the winter. And having the truths of the winter during the summer. And you would question her, how [?] so, where did you get it from? And she would say: I asked, I made *dua*, and he gave me. So Prophet Zacharia took his advice, and he made *dua* to have a son. And was given a son, he was gifted a son, due to his *dua*. So what is *dua*? And we must realize that this *dua* has a great weight in this religion. So *dua* is – what it means literally is to call upon, or to request. We all make *dua* in our needs, we all do that, we all submit to Allah. We ask him and we ask [?] continuously. But we want to also know, what Allah has told about this *dua*. Allah says in sura [?] verse 106, [arabiska]: “And do not ask from other than Allah, that which benefits you not, nor harm you”. Allah also says in sura [?] verse 60, [arabiska] “And indeed your lord has said: ‘Ask me. Make *dua* for me’”. I will answer you. [Arabiska] Those who are too arrogant to ask from Allah, what is their punishment, or what will they have? Allah said: [arabiska] “Indeed they will enter the hellfire, humiliated”. So we realize from this that *dua* is worship. It's a type of worship. And it's the easiest of all worships. We don't, it's easier than praying, it doesn't require a lot of energy to make *dua*. Allah also mention in sura [?] verse 65 [arabiska], “Allah is [arabiska] the ever living, there is no deity except him, there is no one, no God but him”. [Arabiska] “So ask him, and ask him, so make *dua* to him”. To him is the deal. And there is one huge comment on this verse, that there is no other type of worship that has been equated or [?] with the entire *din*, the entire religion. In this verse is [?] equated with *dua*. There is no other type of worship that is being

equated with the entire din. So by knowing that this *dua* is more than what we normally see, it has a greater weight, we as Muslims, and *inshallah* Allah will make us among his believers, should learn how to use this weapon, should learn how to make *dua*, should know the benefits of *dua*. When we make *dua*, we submit to Allah. We declare in ourselves that we have no power. Except that Allah gives us this power. We put ourselves in a place where only Allah can help us. In addition to that, by making *dua*, we fulfil one of the greatest pillars of *iman*, of belief, what is that, to believe in Allah's names and attributes. How do we do so? Well, when we [?] *dua*, directly or indirectly, we believe that Allah hears and sees us. He knows what we keep in ourselves, what we hide, and what we proclaim. We also make sure that Allah, by just making *dua*, has the absolute power, no one else can help us but him. And that [?] a person's *iman*, and faith. Just by making *dua*, how simple it is to make *dua*. One of the greatest also attributes of Allah that we often say in our *dua* that he is the most merciful. And by making *dua*, we are sure, we tell ourselves, yes we believe in that, we believe that Allah is the most merciful, that's why we ask him. So, I would like to mention a verse in sura [?], verse 20, [Arabic] this verse, means: tell oh, Muhammed, I worship none but Allah, and I only make *dua* to him. So this gives us, and, or tells us, that making *dua* to other than Allah, is a pure *shirk*. *Shirk* is the sin that Allah doesn't forgive. So we as Muslims make *dua* to Allah. And what happens to those who don't make *dua* to Allah? Ok, let see forms(?) of making *dua* to other than Allah. Well there are those who don't make *dua*. That's one. There are those who make *dua* to statues, to stones. There are those who make *dua* to other righteous people, they take them as some sort of [?] to go to Allah. And that is, what you have, you can directly ask Allah, you don't need to ask another righteous, dead or alive, to give you what Allah can give. So, Allah tells us about such people. He says in sura [?] verse 12 and 13, [Arabic], this person who commit this *shirk*, calls upon other than Allah. He calls which hurts him not, nor benefits him. [Arabic] Indeed, he is far away from the right path, he is beyond the right path, he is not even close, he is going far away from the straight path. [Arabic] he calls to things, that their harm is closer to him, than benefit. [Arabic] And evil is such [?] and evil is such deity, and evil is such friend. And that being said, we would like to see, dig a bit deeper into *dua*. Well, mainly there are two types of *dua*, there is the first one called, *dua* [Arabic], this *dua* we all practise, we all say. It's when we ask Allah to give us something beneficial, or to remove something that is harm in us. And in these days a lot of *dua* is being made to pass(?) the subject, that is also [?]. There is also *dua* [Arabic]. That is a very broad concept

of *dua* in which, a simple example is, saying a [arabiska], that is *dua* [arabiska]. You proclaim to Allah his great attributes, that is *dua* [arabiska]. So these two *duas* is very close to each other. And there is a verse in the Quran we all memorized in sura [?] verse five. [arabiska] indeed you are the one we worship, and indeed you are the one we ask for help. So we see, worshipping is *dua* [arabiska]. [Arabiska] is *dua* [arabiska], for help, for guidance. So these two types are the main categories. And the scholar said: “The one who really understand these two types of *dua*, he will benefit from it”. How is that, ok, this is a weapon, and in order to use this weapon, you will have to know how it works, you will have to know the [?] if this weapon, you will have to know what to say, how to use it. You will also have to be fit to use it. And by fit, we come to that, at the end of this *khutba*, *inshallah*. So what are the benefits of *dua*? Well I will mention just few. Well first of all, *dua* is the most noble act of worship in the sight of Allah. It is reported by [?] that the Prophet said: “There is nothing that is more noble in the sight of Allah, other than *dua*”. This hadith is an authentic hadith. It is also mentioned that the one who is making *dua* is close to Allah. Well this is mentioned in a verse in the Quran. Allah says: [arabiska], “And when my servant ask you concerning me, concerning Allah, then answer them, I’m indeed near to them, I respond to the supplications of the supplicant when he calls upon me”. He responds, Allah, to the one making *dua*, when he calls upon, when he call upon Allah. In addition, *dua* repels Allahs anger. If we think about it, who would want to be, you know, to have this really negative, you know place, no one wants to be, you know, in that situation. Because once you lost Allahs help, basically, you [?], you have nothing, absolutely nothing, nothing can help. So, by making *dua*, you make sure that you still in the correct place. The prophet said, hadith narrated by [?], it is an authentic hadith, [?] the person who does not ask Allah, Allah gets angry at him. The person who does not ask Allah, and ask is the *dua*. Well other phrases(?) leaving(?) *dua* is a sign of basically laziness. I mean, who, how much energy do you have to put to make *dua*? The Prophet said, the most incapable lazy person, is he who does not make *dua*, and the most miserably is he who does not give *salam*. So the laziest is the one who doesn’t even make the smallest insignificant energy required, to make *dua*. And the miserably is the one who doesn’t make *salam*. One of the greatest benefits, I guess, from *dua*, is that *dua* is the only act that repels predestination, it is the only act that repels predestination. There are two hadith, one is [?], and one is authentic on the Prophet. The [?], considered as a [?] hadith the Prophet said, nothing repels predestination, or [arabiska] in Arabic, except *dua*. What is predestinations? Well [?], things that are decreed

to happen to a person, and he ask Allah for his help to keep him safe. Well his *dua*, is the type of worship that will repel this predestination, this decree. The other hadith, that is reported on the Prophet, the Prophet said: “Caution will not be of any benefit, against predestination”. Being careful with your life, okay, it’s predestinated, it will happen. But *dua* benefits, or *dua* matters for the things that have occurred, and the things are yet to be occurred. That means, well basically, if we are in, if a person is in terrible state, he is having a lot of problems. He will ask Allah to lift this burden. And Allah, *inshallah*, will answer. Okay, a person who still, he is asking Allah to help him, or to not test him with [?] Allah will, this *dua*, will be a means of repeling a predestination. This hadith is reported by [?], and is an authentic hadith. Other benefits of *dua*, is *dua*, is a sign of wisdom. *Dua* also makes a person be optimistic, he fears none but Allah, because he has make [?] upon Allah. He knows that none can harm him, nor benefit him, except Allah. Allah says, in his glorious Quran, in sura [?] [arabiska] and those who make [?], Allah will not forsake them. The last benefit I want to mention today is, *dua* is indeed the easiest form of [arabiska], so we should make use of this *dua*, and we should learn more about *dua*, there are books about *dua*. We should learn how to use it, the [?] of using it, so that we can benefit from *dua*.

[Predikanten sätter sig ner, ställer sig sedan upp för att påbörja nästa del]

[Arabiska], my dear brothers, I would like to finish this *khutba* by just mentioning few of the preconditions of *dua*. Just like prayer there is preconditions, for instance, you have to make *wudu*, that is a precondition to prayer. Now what are the preconditions to make *dua*? The first is the realization that Allah responds to *dua*, a person has to believe, and have to submit to Allah when he is making *dua*. The second is sincerity, and in this religion we have learned a lot of times that intention, sincerity matters a lot. The third is lack of hastiness. Well, there is a hadith that really explains this. [?] narrated that the Prophet said: “The *dua* of any worshipper, any worshipper, will continue to be responded to as long as he does not ask for a sin, or breaking the ties of kinship, breaking the ties of the family, and as long as he is not hasty”. Well, we ask ourselves, what is hasty? And luckily the [?] also asked the Prophet, what is hasty? So the Prophet replied, a worshipper says, I have prayed and prayed and I don’t see that it will be accepted, I just don’t see it. So he gives up hope of being [?] and leaves(?) *dua*. Now, that is hasty. We have to be patient. Although it is in our nature to be hasty, but we have to be patient, because this is the quality of the believer. And finally I would like to end this

khutba by saying that one of the greatest preconditions is the presence of the heart: you must have an intentive heart. Because at the end of the day, it's your heart that is making *dua*. You are asking Allah – it is not an external matter, it's an internal matter. [Arabiska]. Oh believers of Allah, oh worshippers of Allah. Surely Allah ask to be close to your family, to love for yourself what you love for your dear brother, your Muslim brother. To abandon jealousy and hatred.

Predikan 8 - Ibrahim

Dear brothers in Islam, the topic of today's *khutba* is Islam and basic human values. So why I select this topic? There is ongoing discussion, all around the world – I think you noticed even in Sweden – about the globalisation and that we are living in globalized world and so on. The question is: are there any global basic human values that are valid for all people, or at least for most of the people on the earth? So we will try to put some light to reflect on these basic human values from Islamic perspective. If we look at Islam as a complete way of life, we can see that there are five basic human values. The one, the first one is life, or physical self, in Arabic *al-nafs*(?). The second one, I just put them, it's not the order, just [?]. The second one is religion, in Arabic *din*(?). The third one is reason, or knowledge, in Arabic [?]. The fourth one is family life and offspring, in Arabic [?]. And the fifth one of these basic is wealth in Arabic [?]. So Islamic perspective, these are the very basic five things, without them the life would not be possible. Or at least, the respectful life would not be possible for any human being. If we(?) start with your life or physical self, what does it mean? It includes the very basic, it includes food, drink, [?], shelter, transport, health and so on, so all the basic things to survive, to support our life. And indeed the human being, or the human soul, is in high esteem in Islam. Allah says in the Quran [arabiska], Allah says, "Whoever kills a human being, without reason, only, without reason, or if it's not for men-slaughter(?), or corruption and mischief on the earth, it shall be as if he has killed all the mankind." "And whoever saves life of one, it shall be as if he has saved the life all mankind." That is the Islamic perspective on the life, and the respectness of the life. Islam goes further. In Islam, as a perfect way of life, all men are equal; all people are equal regardless of language, colour, race or nationality. Also in the Quran Allah says: [arabiska] "All mankind" - so Allah, he is addressing the all mankind, not only certain nations, or certain people – "All mankind, indeed we have created you from a single man and woman, or male and female, and made a few, numbers, nations and tribes, so that you can know each other". Indeed, the most honourable of few, in the sight of Allah is the one who has the most fearness(?) of Allah [?], so that is the system, the values that Allah, that God, is valuating the people, [?]. Also the Prophet wanted to signify this aspect of Islam so on *hajj* [?], last pilgrimage, he was talking to people, and he said, oh people, your God is one, and your father is one, meaning the [?]. There is no preference, neither Arab over non-Arab nor non-Arab over Arab, or black over red, or red over black. So that is the message of Islam. All people are the same. And one of the previous *khutba*, some

of the brothers talk, gave some examples, practical examples, who this aspect of Islam will practised. I can mention shortly only one. So, that was a very famous example, you may have heard about that. [?] the prince the leader of tribe, [?] and the [?], the peasant. The peasant went to the *khalifa* Umar, [?] and complained about this leader of [?], because he was kicked him, or slapped him. So Umar called both and then [?] now revenge to him, kick him as he kicked you. If you, does not, if this peasant does not forgive you. And of course this man was leader, prince, he was Muslim but it was too much for him. He said Umar, come on, I'm the leader for [?], I'm respectful in my tribe, how can this peasant kick me, and revenge you/him(?)? You know in Islam, equalize you, how you are equal. And then it was so much to this Prince, so he escaped from Medina, and he abandoned Islam. But no one, no one didn't, I mean, was sorry about it, or no one concerned about this, because, one/once(?) abandoning Islam is much more trivial than abandoning this noble principle of equality in Islam. Another example I want to, more recent, when the Ottoman Empire came to – I'm originally from Bosnia – so they came to that region in that time. The Mehmed al-Fātih, who were the leader of Osmons in that time, *sultan*, he made an imperial edict, where he guaranteed religious freedoms of the people. Because in that time, in [stad] in Bosnia, there lived Christians, Catholics and Orthodox. And the people called [?], so they didn't belong to any of these churches. So, what, I read, It's not long but I just want to read this for you, it's very interesting. Mehmet the son of Murat Khan, always victorious. The command of the honourable, sublime sultans sign and shining seal of the conqueror of the world as follows. I, the sultan Mehmet Khan inform all the world that the one, that the ones who possess, the imperial, this imperial edict, the Bosnian Franciscans – and this is the, the, one kind of catholic, one kind of people in catholic church – have got into good, into my good graces, so I command: let nobody bother or disturb those who are mentioned, nor their churches. Let them dwell in peace in my empire. And let those who have become refugees be and safe. Let them return and let them settle down their monasteries – this is kind of, where this people use, this [?] – settle down their monasteries without fear in all of the countries of my empire. Neither my royal highness nor my viziers or ministers or employees, nor my servants, nor any of the citizens of my empire shall insult or disturb them. Let nobody attack, insult or endanger neither their life or their property or the property of their church. Even if they bring somebody from abroad into my country, they are all allowed to do so. As thus, I have graciously issued this imperial edict, hereby take my great promise. In the name of the creator of the earth and

heaven, the one who feeds all creatures, and in the name of the sword I put, nobody shall do contrary to what has been written, as long as they are obedient and faithful to my command. And this edict is still preserved in a museum in one small town in Bosnia called [?]. And this edict is the oldest written human rights declaration known in history, written 1463. So, 600 years ago, almost. It was announced 326 years before French revolution, which was in 1789. And 485 years before international human rights declaration, that was in 1948. So by this we are coming to second very basic value of Islam, is religion, or freedom of religion. So everybody is free to choose his own religion and everybody is free to practise his own religion. Because Allah says clearly in the Quran: [arabiska], “Let be there no compulsion in religion, or no compulsion in to religion, because the truth steps out clearly from fault and error”. And because of this noble principle, the Mehmet al-Fātiḥ wrote this edict. And indeed they wrote that [?] for 500 years almost. And it wasn’t reported they destroy any church or monastery. Opposite, they used to build and sustain the church and monasteries. The third very basic human value as I(?) said is [?], in Arabic, or reason or knowledge. And really I think, a lot of *khutba* we talk about that. And Islam really gives great award(?) to this aspect of Islam, to the knowledge, to reasoning, to using your mind, not to blind follow anything. And there are a lot of verses in Quran, I mean we don’t have even, no time to, even to cite some of them. And a lot of hadiths of the Prophet in the favour of knowledge. For example you can mention one, that Prophet said, [arabiska], meaning, the scholars, those who have the knowledge, their knowledgeable(?) are, the inheritance of the prophets. And it can(can’t?) be greater honour for one to be called the follower or the inheritant of the prophets. Because we are running out of time, I think we stop this, the first part, and *inshallah* we continue maybe in the second part on the next *khutba*. [Arabiska].

[Predikanten sätter sig ner, ställer sig sedan upp för att påbörja nästa del]

[Arabiska], so dear brothers, we said, we are talking about basic human values from Islamic perspective. And we see what we mention so far, that there are some values for the whole human beings, regardless of the race, or religion, or nationality. That most people would agree, that these are the basic, that every human being should be given opportunity to have. So that is the reason why the, all individuals in the states are obligated(?), and there is duties [?] these, or at least respect these basic values. The next two values I will mention, are the family life and offsprings [?] in Arabic, and [?]. And *inshallah* will [?] them, about these two,

in the one of the next *khutba*. Also one interesting thing, just to mention shortly, regarding to this three first, or the aspect of the religious freedom, that I think is very interesting to mention. In the time of the gold time of Islam, in Bagdad, when Bagdad was the center of science, and center of [?], there was institutions called [?] in Arabic, the house of wisdom. So imagine today if you would have institute or paraply-institute that includes Harvard, Oxford, [?] institute technology, [?] or any other famous university. That was [?], center where the scientists from all over the world gathered for research and education. The president of the [?] of the house of wisdom was Christian. And the vice president of that house, was his son, also Christian. So what I want to tell you that, as I mentioned, everybody is free to choose his own religion. And when we heard all of this, and when you know all of this, we really have to be proud that we are followers of this perfect way of life, that administrates not only the spiritual kind – the spiritual side of the life – but also administrates this practical or this worldly side of the life. [Arabiska].