

# Dette er Mohammad

## Profeten Muhammeds (og velsignelse være med ham Guds fred) liv

### Foreldreløs som 6-åring

Muhammed (og velsignelse være med ham Guds fred ) var en araber fra Hashem- klanen i Quraish- stammen. Han ble født i Mekka omkring 570. Han kjente ikke sin far , Abdullah, som døde rett før hans fødsel, og hans mor Amina , døde , da han var seks år. Det foreldreløse barn ble oppdraget av sin bestefar, en troende og vis stammeleder, og senere av onkelen Abu Talib, som var en rik kjøpmann. Den unge Muhammed (og velsignelse være med ham Guds fred ) arbeidet som hyrde; senere tok hans onkel han med på hans handlereiser. Han ble kjent for sin enestående ærlighet, vennlighet og klokskap. Den rike enke Khatija la merke til hans gode egenskaper og ansatte ham til å lede handelsfirma hennes.

Muhammed (og velsignelse være med ham Guds fred) levde i en tid med stor forfall, hvor de arabiske stammer tilbad mange avguder ved det gamle tempel i Mekka, som kalles Kaaba. De trodde at gudene i Kaabaen ville ødelegge høsten eller forårsake tørke og sykdom , hvis de ikke ofret til dem.

Det var da ikke alle som trodde på flere guder, eller at figurer av tre og stein hadde noen som helst kraft. De betraktet den slags som overtro og mente tvert imot , at det kun finnes en Gud .

Muhammed (og velsignelse være med ham Guds fred) tilhørte til denne gruppen, som araberne kaller hanif.

### Muhammed (og velsignelse være med ham Guds fred ) blir profet

Muhammed (og velsignelse være med ham Guds fred) trakk seg ofte tilbake for å be og tenke . Han foretrakk ensomhet i bergene omkring Mekka og ble der av og til i dagevis.

En dag viste en engel seg for ham. Det var Gabriel ( arabisk: Djibril), Guds sendebud. Gabriel sa til ham at det kun var en Gud , som het Allah og at Gabriel var hans sendebud. Muhammed (og velsignelse være med ham Guds fred ) ble veldig redd og trodde han ble sinnssyk . Men da han kom hjem , lyttet Khatija på ham og overbeviste ham om , at det virkelig var Guds sendebud , og at Muhammed (og velsignelse være med ham Guds fred) var blitt kalt til å være profet. Muhammed (og velsignelse være med ham Guds fred) var ikke den første profet.

# Profeten The Prophet In Norwegian 1992

**Ying-Ying Zheng**



## **Profeten The Prophet In Norwegian 1992:**

**The Critical Review of Theological & Philosophical Literature** Stewart Dingwall Fordyce Salmond, 1899

**Secularism, Theology and Islam** Jennifer Elisa Veninga, 2014-03-27 Secularism Theology and Islam offers a uniquely theological analysis of the historic Danish cartoon crisis of 2005 2006 in which the publication of twelve images of the Prophet Muhammad in the Danish newspaper Jyllands Posten ignited violent global protests The crisis represents a politically culturally and religiously important event of the early 21st century and Jennifer Veninga explores the important question of why the cartoons were published in Denmark when they were and why this matters to the larger global community The book outlines three main interpretations of the affair as they were framed by international news media as an issue exclusively about freedom of speech as related to a clash of civilizations or exclusively as a matter of international politics Whilst these are important to note the author argues that the crisis was far more complex than any of these interpretations suggest and argues that an alternative methodology can be found in philosopher Charles Taylor s concept of the social imaginary which refers to the shared norms expectations images and narratives of a community or nation that inform many of its shared practices Describing the Danish social imaginary as a paradox of Christianity and secularism Veninga explains why the new presence of Islam has been perceived as such a threat to Danish identity The author also maintains that despite tendencies toward exclusion the Danish imaginary also supports a move toward authentic religious pluralism Understanding the Danish cartoon crisis is important for any community struggling with new religious diversity especially those with largely secular identities Furthermore the method used to examine the crisis provides a theological analytical framework applicable to a wide variety of contemporary social and political movements and issues

**Encyclopedia of Nordic Crime Fiction** Mitzi M. Brunsdale, 2016-05-12 Since the late 1960s the novels of Sjowall and Wahloo s Martin Beck detective series along with the works of Henning Mankell Hakan Nesser and Stieg Larsson have sparked an explosion of Nordic crime fiction grim police procedurals treating urgent sociopolitical issues affecting the contemporary world Steeped in noir techniques and viewpoints many of these novels are reaching international audiences through film and television adaptations This reference guide introduces the world of Nordic crime fiction to English speaking readers Caught between the demands of conscience and societal strictures the detectives in these stories like the heroes of Norse mythology know that they and their world must perish but fight on regardless of cost At a time of bleak eventualities Nordic crime fiction interprets the bitter end as a celebration of the indomitable human spirit

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